

He is commonly known by the name *Manmatha*, மனமதர். His five arrows, மனமதர்சனம், are,

1. The small lotus or *Nymphaea-alba* (அகல) which causes confusion or distraction of mind, and terminates in the privation of every power, excepting that of thinking and speech.
2. The champaga (செம்பகம்) which causes sensual desire, and terminates in hot breathing and weeping.
3. The asoga tree (அசோகு) which causes possession, and terminates in lassitude, grief, and aversion to food.
4. The jasmine (முத்து) which causes great heat, and terminates in intoxication of sensual desire.
5. The blue flower (நீலம்) which causes intention, or eagerness of mind, and terminates in death.

Kamalā, காமலம், the lotus, a name of Lakshmi, காமலம்.

Kamadenu, காமதேனு, the boon granting cow, produced at the churning of the ocean. This animal is invoked to obtain favors from the Deities who are supplicated to assume her form to bestow them.
—As: *Res. Vol. vii.*

Kansa, கஞ்சர், a king of Māthura, the maternal uncle of Krishna, who ordered the children of his sister to be put to death immediately they were born, in consequence of a prediction that he would be dethroned and slain by one of them. Krishna escaped and afterwards slew him.

Kapila, கபிலர், a Rishi, the founder of the Sankhya system of philosophy (கபிலம்).—See *Sastra*.

Karte-keya, கர்ந்தகேயகர், the younger son of Siva; the god of war. In the south he is commonly known as Subramanian, சுப்பிரமணியன் (i. e. a bright or shining gem or diamond). He is also known as *kanda*, கந்தர். He is sometimes represented with one face, and sometimes with six கண்ணகர், அழகர், and rides on a peacock. His wives are *Valliammai*, and *Devānāi*. There are six places (கந்தை), celebrated for his worship, viz.:

1. Tiruparankundram, திருப்பரங்குடம், *Scanda Malai* near Madura.
2. Tiruchandoor, திருச்செந்தூர், on the coast of Tinnevely.
3. Palany, பழனி, the mountain near Madura.
4. Tiruvérāgam, திருவேரகம்.
5. All hills and hilly country (குடம்).
6. Alagar malai, அலகர்மலை, near Madura.

Kasi, காசி, Benares, the sacred city, to which it is said no city is equal

Kā́tchi, காட்சி, appearance, manifestation, revelation.

Kāya, காயம், the body.

Kaya-siddhi, காயசீததி, corporeal perfection, which is supposed to be attained by religious austerities.

Kinnarar, கின்னரர், celestial choristers having horses' heads.

Kléśa, கிளேசம், affliction of the soul.

Kósha, கோசம்.—See *Purja Kósha*.

Krishna, கிருஷ்ணர் (black), the most celebrated form of Vishnu or rather Vishnu himself. He is distinct from the ten Avatars, being identified with the deity. He is the shepherd Apollo of the Hindus, and is represented as sporting with the *Gopias* or milk maids, and with his flute like that of Orpheus putting in motion shepherds, the nymphs, the birds, beasts, and even trees. He is said to have crushed the head of a monstrous serpent. His mistress was *Radha*, and his principal wife Rukmani. He was born in Mathura of Vāsudeva and Devaki. (See *Kānsa*.) His character is so well known that every abandoned profligate is called a Krishna!

Kriya, கிரியை, works, action, devotion.

Kshetrajña, க்ஷேத்ரஜ்ஞன், embodied spirit.

Kubéra kuvéra, குபேரன், the god of wealth, the Hindu Plutus and the regent of the North. He was the son of Viswasrava and the brother of Ravana. He is supposed to live in a palace called Alaka, or to be borne in an aerial car called Pushpaka. His Sakti or wife is *Kuberī*.

Kumára, குமாரன், குமரன், a son, a name of Kartikeya.

Kumbaka, கும்பகம், suppression of breath.

Kunti, குந்திதேவி, the mother of the Pandus.

Kusa or Darbha, குசம், தருவைய, the *Poa cynosuroides* or grass burnt at sacrifices and offerings to deceased ancestors.

Kuthasta, கூடஸ்தர், the spirit, the soul, the head or chief, elementary matter; (from *Kuda* fixed, and *Sya*, what remains.

In the 15th Lecture of the *Gita*, 16th verse, this word occurs.—

தவ்யஹ்மஹம் தவ்யஹ்மஹம்

தவ்யஹ்மஹம் தவ்யஹ்மஹம்

There are two kinds of *Purush* in the world, the one corruptible, the other incorruptible. The corruptible *Purush* is the body

of all things in nature ; the incorruptible is called *Ruthasta*, or he who standeth on the pinnacle.

On this word, Wilkins, in a note remarks—" He who stands on a pinnacle. The divine essence, which, according to the opinion of some of the Hindu philosophers, is without quality, and sitteth aloof inactive."

Schlegel in his Latin translation renders *Purush*, *genius* ; and gives as the meaning of *Ruthasta* he who standeth on the pinnacle, *in fastigio collocatus*. Humboldt makes the *Purush* to mean the *Godhead*.

In the Tamil version of the Gita this passage is amplified, and runs into two verses.

மருவுகின்ற திவ்யலகிற் மாந்தரே,
புருவமாக முன் புடைய தொன்மமே,
பருவ மொன்றிலா தழிய தின் கையே,
குருவ தின்ற தோர் குதியி லின்பமே.

In this enchanting world there are two things, one has a form and is perishable ; the other is immaterial and imperishable. This (the latter) is incomparable, formless, and ever blessed (happy).

மொழிசெய் கின்ற விவ் வீரன்டு முற்றவே,
விழிவி னுறுந் தோக்கின் மெய்யிமையே,
யழிவ் தாக்கையிங் கழிவு பாடிவா,
தொழிவ் தென்னென ஹரிஓம் கின்றதே.

If we consider well the above-mentioned two things, the body visible to the eyes is perishable ; and if you ask what is that which is imperishable and passionless ! It is the *Spirit* (உயிர்).

பிரபஞ்சவிகாசத் தன்னிடத்தில் தோன்றித் தன்னிடத்தில் வயமா குறுத் தான் திரவிகாசமானவரே கடந்தார்.

கடந்ததாமம் (names of *Ruthasta*) விசுவாதி சுவந்திரய அடி ஷ்டரண சைதன்மியம், அந்தரீபரமி, அதுசந்தரத்தரு, சந்தாரத் தன், அவிகின்றன சுவன், பரமார்த்திகள், அரீபன், ஞானஞ்மா, அவ ம்பதவட்சபார்த்தன்.

Lakshmi, இலட்சுமி, the sea-born goddess of beauty and prosperity, the wife of Vishnu. She is the Hindu (Ceres or goddess of abundance (the Venus of the Greeks).

Lanka, இலங்கை, the island of Ceylon, where the war between Rāma and Ravana took place.

Laya, லயம், dissolution, distruction.

Linga, லிங்கம், the symbol of Siva (the Phallic emblem of the Greeks), worshipped by the Saivas. The cup or circle from which the Linga rises is called *Argha*; its outer edge or rim is the Zóni. The Linga and Zóni are personifications of the male and female form, or the two active principles of life. The Zóni or symbol of female energy is worshipped by the *Sactis*. About 60 miles South of Tanjore is a celebrated temple dedicated to the Linga and Zóni called *Avadyar Covil*, ஆவையார் கோவில். The Lingaets (இலிங்கதாரிகள்), wear the Linga on their breasts. (See Jangam); the Pancha Linga, பஞ்சலிங்கம், are the imaginary forms, of the five elements. 1. the Lingam of earth, worshipped at Kancheveram (பிருதிலிங்கம்). 2. The Lingam of water, worshipped at Tiravanakaval (அப்பிலிங்கம்). 3. The Lingam of fire, worshipped at Terunāmalai (தெயிலிங்கம்). 4. The Lingam of wind, worshipped at Oḷastry (வாயிலிங்கம்). 5. The Lingam of ether, worshipped at Chillambram (ஆகாயிலிங்கம்).

Loka, உலகு, உலகம், the world. The three worlds, 1. பூமி, the earth; 2. அத்தரம், the ethereal region; 3. சுவர்க்கம், heaven. Another division is பூலோகம், the earth, பரலோகம், heaven, and பாதலம், the abyss or hell. There are also 14 worlds mentioned, seven upper worlds, மேதலகம், and seven lower worlds, கீதலகம். The sun is called உலகேந்திரன், the eye of the world. “*Bhuvārloka*, the space between the earth and the sun; *Svarloka*, is the heaven of Indra between the sun and the polar star; *Maharloka*, the abode of Bhrigu and other Rishis: during the conflagration of these lower worlds the saints ascend to the next, or *Janarloka*, the abode of Brahmas sons; above this is [the *Tapaloka*, where the deities called Vairagis reside; the seventh world *Sattyaloka*, is the abode of Brahma, and translation to this world exempts beings from further birth”

Lokāitha, உலகாந்தம், the system of atheistical philosophy. See *Sa-mya*, and *Sastra*.

Maha Bali. See *Bali*.

Maha-Bharat, மகாபாரதம், a gigantic epic poem composed by Krishna Dwaipayana Vyasa; supposed to be 4000 years old. It relates the misfortunes of a race of kings descended from the great *Bharata*, who was banished from the city of Hastinapura, and wandered about for a long time in misery; but at length by the assistance of Krishna, became victorious at Kurukshetra, and

again happy. The Bhagavat Gita is an episode of the Maha-Bharata. See *Ramayana*.

Maha Pralaya, மகாபரணயம், the grand consummation of all things, the complete destruction of the universe.

Maha Vakia, மகாவாகியம், select passages from the Vedas or Upanishada. சீவகாபேத நிவர்த்தி, பூர்வமாதிய அருத்தங்களைத் தெரிவிக்கிற வாகியம்.

Mahat, மகத்து, intellect, first production of Pradhana, literally *the great*. "Mahat, the great principle, is so termed from being the first of the created principles, and from its extension being greater than that of the rest."—*V. Purana*, Note 14.

"In the Sankhya system Mahat or Buddhi is intelligence or the great one, the first production of nature, increate, prolific; being itself productive of other principles. It is identified by the Mythological Sankhyas with the Hindu triad of gods." "The great principle is produced from modified nature, and becomes distinctly known as three gods, through the influence of the three qualities of goodness, foulness, and darkness, being one person and three gods (Ekā, Murtis, traya, Dévah), namely, Brahma, Vishnu and Maheswara. In the aggregate it is the Deity; but distributively, it appertains to individual beings."—*Colebrooke* I. 242.

"மகத்து, தன்னிலை அதிகமான வஸ்துவில்காதவர்."

Mamatha, மமதா, ஈனம், mineness.—(*Meum*.)

Manas, மனசு, மனம், mind, sign of Mahat, an organ of action and of perception and action. The heart, the will, the seat of desire and consciousness.

"Manas is that which considers the consequences of acts to all creatures, and provides for their happiness."—*V. Purana*, 14.

Mind serving both for sense and action, is an organ by affinity, being cognate with the other organs of sense and action. *Sankhya*, *Colebrooke*. இச்சா சொருபம், மனநிலைமுடி இருவகை, சொடவடிவு, நித்துவடிவு, மனோபேதம், (2.) சங்கற்பம், விகற்பம்.

Mánasa, மானசம், the mind, thought; a lake in the Himalaya Mountains, a lake in the world of Brahma; the goddess of snakes.

Mandhara, மந்தாரம், the mountain used by the gods in churning the ocean.

Mangala, மங்கலன், the planet Mars, his vehicle is a ram.

Manmata, மனமதம், the god of love (literally, he who grieves the mind). See *Kama*.

Mantra மந்திரம், from *mātri* to mutter, or advise secretly; prayers, a section of the Vedas, a mystical verse; மந்திரம்மந்திரம், is to recite mystic forms or enchantments.

Manu, மனு, the legislator, the son of Brahma, or a personification of Brahma himself. In every *Kalpa*, or interval from creation to creation, there are 14 successive Manus presiding over the universe for the period of a *Manwantara* respectively.

Manwantara, மனுமந்திரம், the reign of Manu, a period equal to 71 ages of the gods, or 306,720,000 years of mortals.

Matha, மதம், a religious sect, a mode of credence. See *Sanya*.

Mauna, மௌனம், silence, taciturnity.

Māyā, மாயை, "philosophical illusion, idealism, unreality of all worldly existence; personified in mythology as a female, the consort of Brahma, and the immediate and active cause of creation."—*Wilson's Sanscrit Dicty*.

"Personified active will of the creator" "she (that desire) was the energy of the Supreme, who was contemplating (the uncreated world); and by her whose name is Māyā, the Lord made the universe." This which was at first a mere poetical personification of the Divine will, came in such works as the *Bhagavata*, to denote a female divinity, co-equal and co-eternal with the first cause. It may be doubted if the Vedas authorize such a mystification, and no very decided vestige of it occurs in the *Vishnu Purana*;—*V. P.* 21.

"The notion that the versatile world is an illusion (*Māyā*), that all which passes to the apprehension of the waking individual is but a phantasy presented to his imagination, and every seeming thing is unreal and all is visionary, does not appear to be the doctrine of the text of the *Vedānta*. I have remarked nothing which countenances it in the *Sātras* of *Vyasa*, nor in the gloss of *Saṅkara*, but much concerning it in the minor commentaries. I take it to be no tenet of the original *Vedāntic* philosophy, but of another branch, from which later writers have borrowed it, and have intermixed and confounded the two systems. The doctrine of the *Vedānta* is complete and consistent, without this graft of a later growth."—*Colebrooke* I. 377.

Col. Vanakennedy differs from Colebrooke, and takes a different and perhaps a clearer view of the subject. He maintains that Ve-

Nandi, நந்தி, the sacred bull, the vehicle of Siva; from which Siva is called *Nandiswara*. நந்திசுரர்.

Nairita, நெய்தல், the regent of the South west quarter.

Narā, நரர், man individually or generally. The divine imperishable spirit pervading the universe, water, the first product of *Nara*, *Narayana*, he who moves on the water, *Vishnu*.

Nārada, நாரதர், the inventor of the *Vina*, and god of music, a son of Brahma and Saraswati (Mercury).

Naraka, நரகம், generally the hell of the Hindus; especially the hell or region of spirits.

Narasīṅgha-avatara, நரசிங்க அவதாரம். See *Vishnu*.

Nārāyaṇa, நாராயணர், this appellation like *Iswara*, is claimed by the followers of the three principal deities although chiefly applied to Brahma as Creator. *Narayana* is the spirit of the supreme God. *Nārāyaṇī* is his *Sacti* or wife. *Vishnu* is principally called *Narayana*, in which character he is fabled to be sleeping on the serpent *Shesha*, or *Ananta*, on the waters of eternity, and causing the creation of the world. See *Genesis* i. 2.

Nastika, நாகிதிகர், an atheist, Baudddhas are thus designated, or any one who denies the divine authority of the Vedas, or doubts the legends of the Puranas.

Natha, நாதர், கர்த்தர், Lord, master.

Natta, நாட்டம், aim, appearance, of which there are two, உள்நாட்டம், internal, and புறநாட்டம், external appearance.

Navaratri, நவராத்திரி. See *Dasara*.

Nilakantha, நிலகண்டர், a name of Siva, from his having a blue throat, caused by drinking the poison produced at the churning of the ocean.

Nirvana, நிஞ்ஞானம், nakedness, liberation.

Niti, நிதி (from *ni*, to guide or gain), justice, morality, obligation.

Nitya, நித்தியம், "eternal, uniform, not liable to increase or diminution. One of the attributes of *Pradhana*.

Nivāraṇa, நிவாரணம், absolution, expiation.

Nīvedya, நிவேத்யம், an oblation, an offering of eatables presented to a deity.

Niyamā, நியமம், duties, religious observance, devotion assisted by ceremonial purification.

Nūḍbu, நூடுபு, penance, fasting.

Nyāya, நியாயம், justice, reason, propriety, right, equity, a rule, a precept of morality, a particular class of doctrine.

Om, ஒம், the mystic name of the deity, prefacing all the prayers and most of the writings of the Hindus; forbidden to be pronounced but in silence. It is a syllable formed of the letter *o* (அ) *u* (உ) and *m* (ம்), standing respectively for Vishnu, Siva, and Brahma; it therefore implies the Hindu *Triad*, and express *the three in one*. The *Vaishnavas*, explain it as a collective enunciation of their deity: They say *o* expresses Vishnu, *u* his bride, and *m* their joint worshipper. In some of the Saiva books these three letters are changed into the three vowel consonants *oṃ*; *o* signifying *happiness* (ஓம்), *u* *grace* (அரும்) and *m* *life* (மயம்). It is also supposed to imply the three Vedas, the three states of human nature, and the three divisions of the universe.

The *Om*, is also supposed to refer to the Vedic *Aditi*, *Taruna*, and *Mitra*, metaphysically combined into the *Avam*, or entity. *Om* or *Avam*, is an antiquated form of *Āyam*, i. e. *that one*, or *He*.

There may be some connection between ஒம், and especially *oṃ*, and the most sacred and inalienable name *Jehovah*, which is supposed to have lost its ancient pronunciation.

The following remarks are from the pen of *Ram Mohun Roy*.

Om implies the being on whom all objects, either visible or invisible, depend for their formation, continuance, and change." The term *Om* bears a striking similarity both in sound and application, to the participle *on*, of the verb *einai*, *to be* in Greek; and it is therefore not very improbable that one might have had its origin from the other. As to the similarity in sound, it is too obvious to require illustration, and a reference to the Septuagint will show that *on* like *Om*, is applied to *Jehovah*, the ever-existing God. Exodus iii. 14. *εγω ειμι ο ον ο ον απεσταλκε με προς υμας*, *I am that I am—I am hath sent me unto you.*"

Padma, பத்மம், the lotus, *Padman*, பத்மன், an epithet of Brahma from dwelling in a lotus flower. *Padmanaban*, பத்மநாபன், an epithet of Vishnu, "the lotus navelled," from a symbol relative to the work of creation. *பத்மம்*, an epithet of *Lashmi*, and *Kāli*.

Pancha-gantha, பஞ்சாந்தம், five characteristics in the Jaina system, viz., உருவம், வேதனை, குறிப்பு, பாவனை, விஞ்ஞானம்.

Panchagavya, பஞ்சகவியம், the five articles derived from the cow,

viz., milk, curds, butter, urine, and dung, considered sacred and used in purification.

Pancha-kosha, பஞ்சகோசம், "the five sheaths supposed to invest the soul, or the *Annamaya Kosha*, that supported by food, the gross form; the *Prāṇamaya Kosha*, the organs of action; the *Manomaya Kosha*, the organs of perception, with the *Manas* or mind; the *Vijnana maya*, the same with *Buddhi*, or intellect; and the *Anandamaya*, consisting of the elements of identity and wisdom."—*Wilson's Sans. Dicty.* (See *Rottler's Tamil Dict.* II. 187.)

Pancha-maha-ayikya, பஞ்சமஹாயிக்யம், the five special sacrifices or oblations, that is,

1. Reciting the Vedas; 2. the *homa*, or oblation by fire; 3. sacrifices to *Kali*, and other demons; 4. oblation of *Derbha* grass to ancestors; 5. hospitality, or feeding of the poor. See *Ellis' Curul* 137.

Pancha-maha-pathaka, பஞ்சமஹாபாதகம், the five capital vices, viz. கொலை, murder; கசவு, theft; கர், intoxicating drinks; காமம், lust; and பொய், falsehood.

Pancha-suddhi, பஞ்சசுத்தி, the five kinds of purification, practised among the Saivas, viz., 1. சுத்தசுத்தி, purification of the body by washing; 2. குத்தமசுத்தி, purification of the soul by prayer; 3. நிர்வாகசுத்தி, ceremonial purification of sacred vessels; 4. இலங்குசுத்தி, the purification and adorning of the emblem of Siva, the *linga*, and 5. மந்திரசுத்தி, the final purification by mentally repeating the mystic *Om* and the five lettered சமவகரம், salutation to Siva. See *Rottler's Tamil Dicty.* II. 330.

Pancha-tantra, பஞ்சதந்திரம், the five devices, the subjects of the celebrated book of fables, viz. 1. மித்திரபேதம், separation of friends; 2. சௌகரியம், advantage of friendship; 3. சந்திரிமிகரம், simulated friendship; 4. அபித்தாபம், loss, or damage of possession, and 5. அசம்பிரதாயம், hasty conclusion without due inquiry.

Panchātchāra, பஞ்சாக்காரம், the five mysterious letters, a Saiva formula, viz., ஸ, ம, ி, வ, ஹ. See *Om*.

Panchavasta, பஞ்சவஸ்து. See *Avasta*.

Panchayuta, பஞ்சயுதம், the five weapons or insignia of Vishnu, viz., 1. சுத்தம், a round missile; 2. தண்டம், a bow; 3. வாக், a sword; 4. தண்டு, a club; and 5. சங்கு, a conch.

Panchikarna, பஞ்சகர்ணம், "the operation of the five elements in

the human body ; by the varied union of which, according to the *Tutwa* system, different operations or acts, of mental faculties, or corporeal powers, are considered to be effected."

Pāndu, பாண்டு (pale colour, jaundice) ; the famous king of the *Kurus*, the reported father of the five *Pandavas*, பஞ்சபாண்டவர், viz., Yudhishtira, Bhima, Arjuna, Nakula, and Sahadeva. " These in poetical language are said to have been the sons of gods, Yudhishtira being the son of Dharma or justice ; Bhima of Vayu or the wind ; Arjuna of Indra or the firmament ; and the other two who were twins, of the Awinikumaras, the twin physicians of the gods. These five brethren were famous for valour, but particularly Arjuna, who was the friend of Krishna. Yudhishtira was also remarkable for truth and equity ; and Bhima for strength. The battle between them and Duryodhan, and their conquest, and possession of Kurukshetra, are circumstantially related in the *Mahābhārat*.

Para, பரம், distant, best, excellent, the first, heaven, beatitude, God. Parā, பரா, supremacy, liberation.

Parāpara, பராபரம், " best and worst, prior and posterior in front and behind. A Guru of an intermediate class, a term applied in the Tantras to Durga."—*Wilson's Sanscrit Dicty*.

" *Para* means supreme, infinite, A para the further bank or limit, i. e. the world or existence. The Brahma that is without form may be Para or A para."—*V. Purana*, 113, 654.

ஆதிபந்தமில்லாத காலத்தினாலும்,
அநாதியாய் தீர்ந்ததே பரமேஸ்வரமும்.

" That which was from all eternity, without beginning and without end, is called *Param*."

The Editor of Rottler's Tamil Dictionary observes, " பராபரம், the *Supreme Being* : the usual derivation of this word is from பரம், the *h* is elided into அபரம், the two short letters being united by *Sandhi*, into பரபரம், the beginning and the end *to the end* ; another derivation is from a Sanscrit superlative பராம்பரம், the most high, or supreme, பராபரம், the same as கடவுள், God. This word with a masculine termination, has the prevailing usage among Christians, but the best Tamil authorities sanction the usage of the neuter பராபரம், which leaves no idea of a *Sakti*, or female energy, or negative power. Besides பராபரம், is not,

a fit rendering for *One*, but best expresses the idea of the *eternal*, or the most High."

The signification of *பரம்பர*, as combining *Siva* and *Parvati* is only of *Saiva* usage, and the interpretation is only by way of accommodation (*உபாஹ அருத்தம்*). The first Tranquebar version of the Tamil Scriptures has *செருமேசரர்*, the *Lord of the Universe*, a term in common use amongst the Romanists.

Paramānu, *பரமான்*, an atom, the invisible base of all aggregate bodies.

Paramārtha, *பரமார்த்தம்*, "the great object or end of life, true wisdom or truth, knowledge of the real and universal nature of soul." — *V. Parana*, 251.

Paramātma, *பரமாத்மா*, the Supreme Being, considered as the soul of the universal.

Parameshti, *பரமேஸ்தி*, or *Prajapaty*, *பிரஜைபதி*, names of the Supreme Deity.

Parameswara, *பரமேசுவரர்*, the heavenly Lord, an epithet of the Divine Being, common to all classes. See *Iswara*.

Parasārāma, *பரசாராமர்*, the sixth Avatara of *Vishnu*. See *Vishnu*.

Parāsatti, *பராசத்தி*, the female energy of *Siva*. (See a note on this word by the Editor of *Ruttler's Tamil Dicty*.)

Pārvatī, *பார்வதி*, the mountain goddess, the daughter of *Daksha*. See *Durga* and *Kali*.

Pashanda, *பாஷாண்டம்*, heresy, heterodoxy.

Pashu-pathi-pāsa, *பசுபதிபாசம்*, a technical expression among the *Saivas* to indicate *life*, *God*, and *illusive power*. *Pasu* means "an animal, a goat, a sacrifice." The Divine soul of the universe, *Pasupāsam*, the bondage of the soul.

Pathala, *பாதாளம்*, the lower or infernal regions.

Pathavi, *பதவி*, beatitude, bliss, of which four kinds are enumerated, viz.:

1. *செருமேசரம்*, being in heaven where God dwells.
2. *சீகரம்*, being near to God.
3. *சரஜம்*, being like unto God.
4. *சரஜிபம்*, being one with God.

Pattu or *Partu*, *பத்து*, the passions, affections, desire, love; of which there are two, *முதம்பத்து*, external and *அகம்பத்து*, internal affections.

Patris, *தந்தைகள்*, ancestors, fathers, patriarchs.

Pradhāna, *प्रधानम्*, "nature, matter, the natural state of any thing or the cause of the material world. The Supreme God. Intellect, understanding—chief, principal."—*Wilson's Sanscrit Dicty*.

"That *chief principle* (*Pradhana*) which is the indiscrete cause, ■ called by the sages also *nature* (*Prakriti*); it is subtle, uniform, and comprehends what is and what is not (or both causes and effects); is durable, self-sustained, illimitable, undecaying, and stable; devoid of sound or touch; and possessing neither colour nor form; endowed with the three qualities (in equilibrium); the mother of the world; without beginning; and that into which all that is produced is resolved." "V. Pur." 10. On this Professor Wilson, in a note, remarks: "The attributes of *Pradhana* (the chief principle or element) here specifies, conform generally to those ascribed to it by the Sankhya philosophy, although some of them are incompatible with its origin from a first cause. In the Sankhya this incongruity does not occur, for there *Pradhana* is independent, and co-ordinate with primary spirit. The Puranas give rise to the inconsistency by a lax use of both philosophical and pantheistical expressions. *Pradhana* when unmodified, is according to the Sankhyas and Pauranics, nothing more than the three qualities in equilibrio, or goodness, foulness, and darkness neutralising each other. Time (*Kala*), which is where every thing else is not; and which at the end of a certain interval, unites *Pradhana*, and *Purush*, and produces creation. According to the Orphic triad of the co-operation of the three principles in creation, viz., *Phanes* or *Eros*, is the Hindu spirit or *Purusha*; *Chaos*, matter or *Pradhana*; and *Chronos*, *Kala*, time."

The Vedantists are at variance with the Sankhyas about *Pradhana* being the material cause of the universe. It is said he (*Brahma*) wished to be many and prolific, and became manifold. Therefore he is a sentient rational being, not insensible as the *Prakrit* (nature) or *Pradhana*, (matter) of *Kapila* is affirmed to be. See *Prakriti* and *Purusha*.

Prahalada, *प्रहलाद*, a virtuous prince, the son of the Demon *Hiranyakasiapa*, and a devotee of *Vishnu*.

Prajapati, *प्रजापति*, a name of *Brahma*. The epithet common to the ten divine personages, who were first created by *Brahma*.

Pralaya, பிரலயம், dissolution. The end of a **Malpa**, or destruction of the world. The absorption of **■** things into Brahma.

Prajna, பிரஞ்ஞை, sign of Mahat. Intelligent soul. Is that by which the properties of things **■** known.

பிரஞ்ஞையே ஞானம், ஞானமே பிரம்மம்.

Intellect is wisdom, and wisdom is Brahm.

Prakriti, பிரகிருதி, same as **Pradhana**; nature, matter, "the unborn, sempiternal nature." In the Sankhya system **Prakriti** or **Mūla-prakriti** (மூலப்பிரகிருதி) (nature) is the root or plastic origin of all: it is termed **Pradhana**, the chief one, the universal material cause; it is identified by the cosmogony of the Puranas with **Māya** or illusion, and by Mythologists, with **Brahmi** the Sakti or female energy of Brahma. It **■** productive, but no production. The Vedantists deny this. (See **Pradhana**, **Purush** and **Vikriti**.)

Prana, :பிரணம், breath, inspiration, vital actions. The Vedantists allege that **Prana** is Brahm, and that it is absorbed into Brahm during profound sleep while a man sleeps without dreaming that his soul is with Brahm.

Pranava, பிரணவம், the mystical name of the Deity, or syllable *Om*, which see.

Prāṇāyama, பிராணாயாமம், breathing in a peculiar way through the nostrils, during the mental recitation of the names or attributes of some Deity.

Prapanchā, பிரபஞ்சம், extent, expanse, the world, error, illusion.

Prasāda, பிரசாதம், favour, grace.

Pratibimba, பிரதிபிம்பம், reflection.

Pratijna, பிரதிஜ்ஞை, promise, resolution.

Prayaschitta, பிராயச்சித்தம், expiation, penance, punishment for a crime committed; a ceremony performed on restoring one who has forfeited the privileges of caste.

Prarthana, பிரார்த்தனை, request, prayer, an offering, a vow.

Prithivi, பரிதவி, the earth, the goddess of the earth (*Ceres*).

Prochhna, புஞ்சகசனம், sprinkling with water.

Pūja, பூசை, worship, honour, service, festival.

Pulasthya, புலஸ்தியர், one of the nine **Brahmadikas**, the father of **Kubera** and **Ravana**.

Puman, or **Pumas**, புமான், a man, a male. See **Purusha**.

Punya, புண்ணியம், virtue, moral merit, holiness, charity.

Punarjanna, புனரீகம், former birth, transmigration.

Puraka, புரகம், inspiration, the breath inhaled.

Purana, புராணம், a book of Hindu cosmogony, history, and mythology, supposed to be compiled or composed by Vyasa; eighteen are recognised (அதிபுராணம்). There are also eighteen *Upapurānas*, each Purāna should treat of five topics especially, viz., the creation, the destruction, and renovation of worlds; the genealogy of gods and heroes; the reigns of the manus, and the transactions of their descendants. They are evidently derived from the same religious system as the Ramayana and Mahabharata. (See *Wilson's Preface to the Vishnu Purāna*).

Purusha, புருஷர், a man, a male, the soul, the Supreme Being, Life, Spirit.

According to the Sankhyas "Purusha, Pumas, or Atman, is neither produced nor productive. It is multitudinous, individual, sensitive, eternal, unalterable, immaterial."

According to the Patanjali school, Purusha is Iswara; and according to the Vedānta he is Brahm. "Purusha is the soul reposing in body."

"Purusha (spirit) is the first-born of the Supreme; next proceeds two other forms, the discrete and the indistinct; and Kala (time) was the last. These four, Pradhana (primary or crude matter) Purusha (spirit) Vyakta (visible substance) and Kala (time) the wise consider to be the pure and supreme condition of Vishnu."—*V. Purana*, 9.

Purushóttma, is the excellent or supreme spirit. (புருஷோத்தமர்.)

Pylliar, பில்லையர். See *Ganapati*.

Raja-guna, இரஜகுணம், the second property of humanity, the quality of passion.

Rádha, இராதா, the mistress of Krishna.

Raghava, இராகவன், a name of Rama Chandra.

Rakshasa, இராகசன், a giant, an evil spirit, divided into three classes.

Ráma, இராமன், = a common name to three incarnations of Vishnu; as *Parasúrama*, the son of Muni Jamadagni born at the commencement of the second age or *Treta Yuga*, for the purpose of punishing the tyrannical kings of the *Kshetriya* race; *Rama-chandra*, the son of Dasaratha, king of Oude, born at the close of

the second age, to destroy the demons who infested the earth, and especially Ravana the Daitya sovereign of Ceylon; and *Balarāma*, the son of Rōhiṇi, born at the end of the third age (*Dwapar*). — *Wilson's Sanscrit Dictionary*.

Ramayāna, रामायणம், the Purana, or epic poem that records the adventures of *Ramachandra*, written by the poet *Valmiki*, and translated into Tamil by *Kamban*. It narrates the banishment of Rama of Ayodhya; his wanderings in the Peninsula; the seizure of his wife by the giant Ravana, ruler of Ceylon; the miraculous conquest of the island, the recovery of Sita his wife; and the restoration of Rama to the empire of his ancestors.

"The story of the Ramayana and Mahabharata turns wholly upon the doctrine of incarnations, all the chief dramatic persons of the poems being impersonations of gods and demi-gods and celestial spirits. The ritual appears to be that of the Vedas, and it may be doubted if any allusion to image worship occurs; but the doctrine of propitiation by penance and praise prevails throughout, and Vishnu and Siva are the special objects of panegyric and invocation." — *Wilson's Preface to V. Purana*.

These two poems may be compared to the *Iliad* and *Odyssey* of the Greeks.

Rambhī, ரம்பை, Lakshmi, the sea born Venus.

Rasa, ரசம், ரசன, "flavour, taste, sentiment; nine sentiments are usually enumerated, viz., *Sringāra* love, *Ilasya*, mirth; *Karana*, tenderness; *Raudra*, anger; *Vira*, heroism; *Bhayanaka*, terror; *Vibhata*, disgust; *Adbhuta*, surprise; *Sānta*, tranquility or content, or *Vatsalya*; paternal tenderness is sometimes considered as the ninth." — *Wilson's Sanscrit Dicty*.

ரவசம், ரவசனம், ரவசனம், ரவசனம், ரவசனம், ரவசனம், ரவசனம், ரவசனம், ரவசனம்.

Rati, ரிதி, wife of Manmata (*Psyche* or *Venus*), passion, desire, lust.

Ravana, ராவணம், a powerful Asura the sovereign of Lanka, destroyed by Rama.

Richaka, ரிசகம், expiration.

Rig. See *Veda*.

Rishi, ரிஷி, a sage or saint, a prophet. They are seven in number children of the Manus, the offspring, of the Brahmadias, viz. *Kasyapa*, *Atri*, *Yashista*, *Viśvāmitra*; *Gautama*, *Jamadagni*,

and Bhenadwaia. 2. They are Astronomically, the husbands of the six Pleiades, or according ■ another list Agastya, Angirasa, Gautama, Rasyapa, Palasthya, Maukandrya, and Vasishtha. There is also another list of 31. (See *Rottler* IV. 108.)

Rohini, உருகினி, one of the daughters of Daksha, and the favourite wife of Soma or Chandra. The mother of Balarama.

Rudra, உருத்திரன், the god of tempests, one of the vedic gods; applied at a later period to Siva ■ his destroying character. His Sakti is Rudami.

Rukmani, உருக்குமணி, the wife of Krishna, an incarnation of Lakshmi.

Sabda, சப்தம், சத்தம், Sound, the Mimamsakas declare *Subda* to be eternal and universal.

Sakti, சக்தி, சக்தி, power, energy, of which *three* and *five* are enumerated. The *three* are, 1. இச்சைசக்தி, the power of affection which is friendly to life; 2. ஞானசக்தி, the power of the knowledge of good and evil; 3. கிரியைசக்தி, the power of creating worlds. The *five* powers are, 1. தென்சக்தி, knowledge; 2. பரிசுசக்தி, vital operation; 3. இச்சைசக்தி, the combination of the five elements; 4. ஞானசக்தி, the power of perception; 5. கிரியைசக்தி, skill or power to perform a thing.

The female energy or symbol (wife of Siva), worshipped either literally or figuratively by a sect called Śāktas, சக்தேயம், a profligate set.

Salagrama, சாலகிராமம், a stone of a circular form, and of a yellow colour, considered sacred to Vishnu, and worshipped.

Sama-Veda, சாமவேதம், the third of the four Vedas, the prayers of which composed in metre, are always sung or chanted. See *Veda*.

Samādhi, சமாதி, deep and devout meditation, restraining the senses and confining the mind to contemplation.

Samaya, சமயம், a sect or body of men, who have a particular way of worship, six general religious sects are enumerated, viz. 1. உலகையதம், Atheists; 2. புத்தம், Bouddhas; 3. சமணம், Jainas; 4. சிவாகுலம், Mimamsas; 5. பஞ்சைசக்திகள், a class of Vaishnavas, and 6. பாட்டாசாரியம், the followers of Battacharya. These are called புறச்சமயம். Besides these there are six other among Saivas, and six among Vaishnavas, called உடச்சமயம், interior sects.—*Rottler's Tamil Dicty.* II. 232. See *Sastra*.

Samsāra, *சமசாரம்*, the world, the mundane state, secular condition, domestic life.

Samskāra, *சமஸ்காரம்*, an essential and purificatory rite or ceremony.

Saṃpantar, *சம்பந்தம்*, a great Saiva antagonist of the Bouddhas and Jains.

Saṃhita, *சங்கிதம்*, an arrangement of the text of the Vedas into short sentences, regulated when the style is verse by the species of verse, and when prose by the subject, and denominated after the person or persons by whom the arrangement was originally made.

Sani, *சனி*, the planet Saturn.

Sankara, *சங்கரம்*, a form of Siva assumed to overthrow the Bouddhas.

Sāṅkhya, *சங்கியம்*, the system of philosophy taught by Kapila, this is partly heterodox and partly conformable to the established creed. It is divided into the theistical, atheistical, and mythological Sankhyas. Its object is to teach the means of attaining eternal beatitude. "It is pure knowledge, that alone can secure entire and permanent deliverance from evil: whereas temporal means, whether for exciting pleasure or for relieving mental and bodily suffering, are insufficient to that end; and the spiritual resources of practical religion are imperfect, since sacrifice, the most efficacious observances is attended with the slaughter of animals, and consequently is not innocent and pure; and the heavenly meed of piety is transitory."

"In the Sankhya or Catalogistic school of philosophy, the eternal self-existent and true is termed *Puruṣa*, the Male;—and is expressly denied the property of activity: while the active principle from whose fecundity all the rest of the 24 sons in their catalogue proceed in order (Intelligence, individual consciousness, or the ego, &c.), is the female, called *Malaprabhriti*, or radical *Nature*. In the more highly spiritual school, which asserts against the former that all spirits or intelligences are but one the eternal, the sole substance of them all, is termed either in the masculine *Atma* spirit, or in the neuter *Brahma*; and is, as such, quiescent, when the universe is evolved from his substance, that which combines with his creative power to produce the illusion of diversity from him, is the female *Maya*, who is identified in the

Parasas with *Prakṛiti* or nature, and termed the great mother of the world."—*Dr. Mill on Pantheism*, 50.

Sannitya, சாந்தியம், nearness, the divine presence, சகியம்.

Sannyāsi, சன்னியாசி, he who renounces all worldly affections and possessions, the fourth state or condition of a Devotee's life. In the *Bhagavat Gita* the word *Sannyas* is confined to a forsaking of the hope of reward. In common use ■ means religious mendicants.

Santhi, சாந்தி, quiet, tranquillity, stoicism, quietism, alleviation, remission.

Sarāsara, சராசரம், moveable and immoveable. The world, the aggregate of all things.

Saraswati, சரசுவதி, the wife of Brahma, and the goddess of eloquence.

Sarira, சரிசம், the human body, embodied soul, from *Sri* to be injured. There are three kinds of *Sariras*, viz., the கெடவசரிசம், the gross body which the soul animates from birth to death in every step of its transmigration; the ரூபகம் or விக்கரிசரிசம், the subtle frame which attends the soul in its transmigrations; and the காரணசரிசம், the inner rudiment of the body or causal frame, the seat of the soul. See *Colebrooke*, I. 372.

சரிச, the sentient soul as invested with body.

அசரிச, an immaterial existence.

The human body is called the *nine gated city*.

The Hindus enumerate eight principal members of the body (அஷ்டாங்கம்), with which they perform their adorations, viz.

1. சேதிரி, the forehead; 2. and 3. இரண்டுதோள், the two shoulders; 4. மாஸி, the breast; 5. and 6. இரண்டுகை, the two hands; 7. and 8. இரண்டுபாதம், the two feet. The entire prostration of all which is called சாஷ்டாங்கம். The word *சங்க*, literally a *quarter*, means that part of the leg from the knee to the foot, and அரை, *half* or இடை, middle or half, the body or waist.

Sāstra, சாஸ்திரம், science, doctrine, considered as of Divine authority.

Two classes of doctrines are reckoned, one containing three systems, and the other six.

1. The Sankhya school of philosophy (which see), the atheistical school of Kapila.

2. The Yoga philosophy taught by Patanjali.

3. The Vedānta system, the theological portion of the Vedas contained in the *Upanishads*.

4. The Vaiśeṣika system, a branch of the Nyāya or logical school instituted by Kanada. It chiefly dwells on Physics, and teaches the atomic theory.

5. The system of Jaimini, the Mīmāṃsā philosophy. It is divided into the *Purva* prior, and *Uttara* the subsequent.

6. The Nyāya or logical school, founded by Goutama.

The Vedānta is called *Uttara Mīmāṃsā*, subsequent or supplementary investigation. It adopts the monotheistic principles. The Patañjali school teaches also the being of a God. The Nyāyaka and Vaiśeṣika teach the existence of one supreme soul, the seat of knowledge and the maker of all things; and the Paurāṇik or Eclectic school maintains the same doctrine. The Sāṃkhya denies the existence of a Supreme Being, although it recognises a two-fold distribution of the universe, as matter and spirit; when they come to define the divine nature their notions are exceedingly embarrassed and unsatisfactory. Brahma is neuter, and is for the most part defined by negatives as incorporeal, &c., he is devoid of all attributes. The Paurāṇika admit of Providence. The Supreme assumes disguises for sport or the manifestation of his power. Pantheism is maintained in the Puranas and derives some countenance from the Vedas. Vedantism exonerates the Vedas from the charge of materialism, maintains Pantheism or Idealism, and controverts the Sāṃkhyas and Nyāyikas who maintained the distinct and independent existence of matter and spirit. The question is, if all is spirit, what is substance? The early teachers of the Vedānta taught that it was Sakṭi. Later Vedantists boldly cut the knot and maintain there is no such thing as substance. They assert that until our intellects are purified our ideas are all wrong. All the schools admit of two sorts of creation, one rudimental and primary, and the other formal and secondary. They admit the infinity and eternal successions of creations, their periodical dissolution and disintegration, and their periodical regeneration or reorganisation. All other schools but the Vedānta are dualistic. Creation proceeded from nature says the Sāṃkhya, from atoms says the Nyāyaka. It is not very intelligible why the soul which in its independent state is described as already pure, should be allied with body merely to be purified,

and then to be freed from the alliance. See *Professor Wilson's two Lectures on Hinduism*.

Sat, சத்த, Truth, Being, Existence. The true God.

ஜீவான்மூர்தி ப்ரஹ்மணஃ கந்தஃ சாஸ்திரமஸ்யுதமஸ்யுதே
அஸாதிமஸ்யுதம் ப்ரஹ்மணஃ சத்தம் நமஸ்கரணம்.

"I will now tell thee what is *Gneya*, or the object of wisdom, from enjoying which thou wilt enjoy immortality. It is that, which hath no beginning, and is Supreme, even Brahm, who can neither be called *sat* (*ens*) nor *asat* (*non ens*)."—*Bhagavat Gita*, 13, 12.

ஆதிபத்தியத்தையுடைய தந்தி தபெருமையுடைய
தொகுதிடையுடைய தந்தி தபெருமையுடைய
தந்தியைக்கண்டிப்போகையுடைய தந்தி
தந்தியைக்கண்டிப்போகையுடைய தந்தி.

On this extraordinary passage Wilkins remarks:—The opposite meaning of these two words (*sat* and *asat*) render this passage peculiarly mysterious, and even the commentators differ about their true signification. The most rational interpretation of them is that the Deity in his works is a substance, or a material Being, and in his essence immaterial; but as he is but one, he cannot positively be denominated either one or the other.

Sat-chit-ánanda, சத்திதாத்தம், being, intellect, happiness, a condition of Brahm.

Sátáni, சாதானி, a class of Vaishnavas by occupation flower sellers, minstrels, and wandering mendicants.

Sataripa, சதரூபி, the female portion of Brahma, type of many forms, Maya.

Satvica, சாத்விகம், one of the three gunas the quality of excellence or goodness; that which enlightens, constitutes knowledge, and is the cause of truth, and the predominance of which renders the person, in whom it resides, virtuous, devout, &c. See *Guna*.

Satya, சத்தியம், truth, verity, an oath. The first yuga.

Satyavata, சத்தியவத்சு, one of the seven Manus, and the holy king who was saved by Vishnu (in the first or *Mataya Avatar*), from the general deluge.

Savitri, சவீத்ரி, a name of Surya, also of Saraswati.

Sésha, சேஷர், the thousand headed serpent, on which Vishnu reclined on the primeval waters.

Shri, or Sri, ஸ்ரீ, a name of Lakshmi. Good Fortune.

Siddhas, சித்தர், holy, eminent, and immortal Sages, of whom nine are enumerated.

Siddhi, சித்தி, perfection, heavenly bliss, gift.

Siddhānta, சித்தாந்தம், determination, result, certainty; religious profession or worship, as *Saiva Siddhānta*, the body of Saiva doctrines.

Sirvam, சீர்வம், All, சீர்வோமக, God who witnesses all, சீர்வாத்திரிபுரம், the omnipresent God.

Sita, சீதை, the wife of Rama.

Siva, சைவர், signifies *He of whom growth is, happy, prosperous.*

Professor Lassen says, that *Siva*, does not occur in the Vedas. He is the most formidable deity of the Hindu triad, and has a thousand names. His abode or Paradise is Kailāsa, on mount Meru. His weapon is the Trident or Trisūla, to denote power and dominion over the three worlds. He is represented with five faces and an eye in his forehead, and four arms. His body is besmeared with ashes, and snakes encircle his neck. He carries a skull in his hand, or sometimes in one hand an axe, and in the other a deer. His vehicle is *Nandi*, the bull, which is also his emblem in all Saiva temples. His wife is Durga or Parvati, known in the south as Amman, அம்மன், who is said to be one half of his body. His sons are Ganapaty, Supramanyan, and Virabudhra; many obscene stories are related of him. His worship prevails in the South. Between the Saiva and Vaishnava temples at *Kanchipuram*, the respective devotees annually carry on a fierce contention for the pre-eminence of their respective deities. The universal sacrifice of *Sarvamedha* is offered to him. He is the only god to whom animal sacrifices are offered. The *Tilva* (திலவ) tree is sacred to him, and chaplets of the leaves and flowers are worn by him.

His most common form is the *Linga*. How far this worship is authorized by the Vedas is doubtful, says Professor Wilson. "Can we doubt," says Sir William Jones, "that the loves and feats of Jupiter Genitor (not forgetting the white bull of Europa,) and his extraordinary title of *Lapis*, for which no satisfactory

reason is commonly given, have a connexion with the Indian Philosophy and Mythology."

Professor Lassen remarks. "Siva is also viewed as a destroyer of evil spirits. There is great doubt whether he was in olden times worshipped under the image of the *Linga* (Phallus,) as epic poetry does not mention it, neither is there any surname referring to it in *Amarás* Dictionary. From the prevalence of this symbol, especially among the worshippers of Siva in south India, we may presume that it was first found among the Aborigenes of the country, and afterwards applied to Siva."

The Siva Purana and the Skanda Purāṇa are voluminous in Siva's follies, vices, and praises. The Saivas have 28 books (சைவம் ௨௮); சைவம், Saivam, is Saivism; and a Saiva or Saivan, சைவன், which may either mean one belonging to the sect of Saiva, or one who abstains from flesh meat. A Vira Saivan is a Lingait. Two or more horizontal lines (Vibootee) made of ashes of cow dung or sandal wood, either with or without a single dot or *Pottu*, on the forehead (typical of Siva's third eye), are marks of a Saiva.

The Saiva sect was founded or confirmed by *Sankaracharya*, who contended that Siva was predominant among the gods. The exclusive adorers of the goddess are called *Saktas*. The Tautras strenuously uphold this system.

The four performances in the worship of Siva (செய்யவேண்டியவை), are :

1. சீர்த்த, performance of religious acts.
 2. சீர்த்தம், performance of religious ceremonies.
 3. சமாதானம், contemplative exercise, performed by restraining and subduing the external senses.
 4. ஜ்ஞானம், spiritual knowledge, especially of a mystic kind, connected with separation of mind from all terrestrial objects.
- This is the highest attainment.

Smarta, சிவாசர்த்தம், a disciple of Sankaracharya, or one following or professing the law.

Smriti, சிவசுத்தி, Law, recollection. The faculty of recognising all things, past, present and to come. The Smritis are the Codes, Institutes, or *Text books* of various Hindu sages, as Menu, Yajnyawalkya, Vrihaspati, Vyasa, &c. The *commentaries* on these Smritis are numerous; of these that called Mitacshara a work on Inheritance written about the 12th century by Vijayanésvara on

the Smṛiti or Institute of Yajñawalkya is the chief in Southern India. There are also several Digests, such as the "Māya-Bhaga" or Treatise on Inheritance by Zimuta Valana, also a celebrated one by Jaganada, and which is commonly known as "Colebrooke's Digest of Hindu Law;" it is taken from various Smṛitis, or Text books. The "*Dharma Śāstra* of the Hindūs, includes Smṛitis, Commentaries, and Digests. It differs from the Veda in not professing to be a Divine Revelation.

Snāna, ஸ்நானம், bathing, ablution, purification. Seven kinds of Snāna are enumerated. See *Rottler's Tamil Dicty.* II 400. For Vedānta notions of *Ātma Snāna*, the purification of the soul, see the end of their book called, ஸ்நானோபாயம்.

Soma, சோமம், the moon, a plant used in sacrifice (யஜுர் சோமம்).

Sraddha, ஸ்ரத்தி, faith, belief, piety, implicit belief in the words of a guru or priest, much inculcated in modern Vedānta books.

Sraddha also means the obsequies paid to the manes of deceased ancestors. The Hindūs are enjoined to offer a ball of rice or cake (*Pinda*) to the ghosts of their ancestors, as far back as the third generation. This ceremony is performed on the day of the new moon in every month. The offering of water (*tarpanam*) is in like manner commanded to be performed daily to appease the dead. These ceremonies were not unknown to the Greeks and Romans.

Bṛishti, பரிஷித்தம், creation, "the manifestation or procession of all things from maya" emanation.

The Hindu philosophers and mythologists are disagreed in what manner the work of creation took place. Some say that Brahmā, the Supreme Being first created *natura* (இயற்கை), from which the Hindu Triad proceeded, as the Creator, Preserver and Destroyer of the world. Others say that the elements of the world were inclosed in an immense shell, called the mundane egg, which burst and formed the fourteen upper and the fourteen lower worlds. Others again assert that as Vishnu was sleeping on the serpent *Ananta* or eternity, on the face of the waters, after the annihilation of a former world, a lotus sprang from his navel, from which issued Brahmā who produced the elements, and formed the world; Siva, and the human race. From his head he formed the Brahmans, from his arm the Kshatriyas, from his thighs the Vaiśyas, and from his feet the Sudras.

In the *Rig Veda*, ■ one of the Hymns, translated by Colebrooke we read thus :—“Then there was neither non-existence nor existence; no world, no air, nor any thing above them; nothing any where in the fortune of any one enveloping or enveloped. There was then neither death nor immortality, nor difference between day and night. But *tad* (that) breathed without afflation, alone with *Svadha* (self-position) which is contained within it. Besides it nothing sure existed. There was darkness; this all was enveloped in darkness, and indistinguishable water; but the mass, covered with the veil was produced by the power of contemplation. Desire (*Rama*) was formed first in his mind, and this became the original, productive seed, which the wise, acknowledging it by comprehension in their hearts,—distinguishing as being in non-existence, the bond of existence.”

Śruti, ശ്രുതി, the Vedas severally or collectively, scripture from *Śra*, to hear, to remember, recollection, memory, law. See *Smṛiti*.

Angirā, അങ്കിരൻ, a king who assisted Rāma.

Sukra, ശുക്രൻ, the planet Venus, the *guru* of the giants.

Sūnya, ശൂന്യം, vacuum, universal void, annihilation

Supramanya. See *Kāṭhakeya*.

Sura, ശുരൻ, had angels, also called Sooras.

Surya, ശൂര്യൻ, the sun, one of the Vedic gods. He is *Savitri* the producer; to him is dedicated the *Gayatri*.

Swabhāva, സ്വഭാവം, nature, characteristic, or the property of perceptible things.

Swampragāsa, സ്വയംപ്രകാശം, self-inherent light. The self-existent, uncreated light. The Deity.

Swarga, സ്വർഗ്ഗം, heaven the residence of Indra, the space between the sun and the polar star.

Swarūpa, രൂപം, or രൂപരൂപം, natural state or condition, an idol or image, person, hypostasis.

Swāsa, ശ്വാസം, breath, life.

Swayambha, സ്വയംഭൂ, the self-existent, independent God.

Tadacāyam, തത്വമസ്യ, unity, or the union of identification, as *Samyoga* is that of contiguity.

Tamāra, തമരം, lotus, or water lily which ■ held sacred. *Lakshmi* is the lotus born. It is the poetic flower of the Hindus.

Tāmar, താമര, the quality of darkness, ignorance, inertia. See *Guna*.

Tanmātra, தன்மாத்திரை, rudiment or type from *tad*, "that," for *tasmāin*, "or that" gross element, and *matra*, subtle or rudimental form. A simple element uncombined, or atom. "Rudimental elements are not endowed with qualities, and therefore they are neither soothing, nor terrific, nor stupifying."—*V. Pūrāṇa*, 17.

Tantrā, தந்திரம், a religious treatise inculcating the mystical worship of Siva and Śakti; according to one account, a Tantra comprises five subjects, the creation and destruction of the world, the worship of the gods, the attainment of all objects, magical rites for the attainment of six (super-human) faculties, and four modes of union with spirit by meditation. Tantra also means a branch of the Vedas, that which teaches *mantras*, or mystical and magical formulae.

Tapas, தபசு, தபம், "austerity, penance, mortification, virtue, moral merit."

Tāra, தாரை, liberator.

Tāratamyam, தாரதமயம், difference, distinction, comparative merit.

Tarpanam, தர்ப்பணம், a ceremony performed for a deceased person, for which *Darbha* or *Kusa*, grass is necessary. It is the rite of presenting water to the manes of the deceased, satisfaction.

Tatva, தத்துவம், essential nature, the real nature of the human soul considered as one and the same with the Divine Spirit animating the universe. The philosophical etymology of this word best explains its meaning: *tat*, that, *that divine being* and *tvā* thou, *that very good art thou*. The Supreme Being or Brahm, truth, reality, substance, opposed to what is illusory or fallacious, an element or elementary property, differently enumerated in different systems, from the three which are the same with the three *Guṇas*, to twenty-seven, which include the elements, organs, faculties, matter, spirit, life and god. A first principle, an axiom, mind, intellect. *Wilson's Sanskrit Dicty.* Identity, hypostasis, essence, ideology metaphysics, philosophy.

96 Tatvas are enumerated.—*Rottler's Tamil Dicty.* III. 17, *Ellis' Caral*, 73, தத்துவஞானம், is Divine knowledge, தத்துவம், is Physiology or Physics, தத்துவத்தொடர்ச்சி, is a metaphysical Triad, God, Spirit, matter.

Tatwamasi, தத்வமசி, i. e. தத் (அத) that (spirit) சிவ (சி) thou
அசி (அருகிடுகிடு) art, i. e. *Ishvara*.

Tejas, தெஜஸ், light or fire.

Tithi, திதி, a date by computation of *lunar* days : there are 14 or 15 between New and Full Moon and 14 or 15 between full and change, i. e. the Bright Half, and Dark Half, by which all religious and funeral rites are regulated.

Trimūrti, the Hindu Triad consisting of Brahma, Vishnu, and Siva, as the Triple Deity. The Trinity of Hinduism is a perfect contrast to the Trinity of Christianity, in its divine constitution, as well as in the character, offices and functions of its sacred persons. See *Dr. Duff's India* II. Ed. 209, and *Dr. Wilson's Exposure of Hinduism*.

Dr. Mill in his Pantheistic Theory remarks : " The sacred and mysterious doctrine of the Trinity in unity, has ever been the surest safeguard against Pantheism in the Christian Church. When consubstantiality with the Divine Father of all is so restricted by the dogmatic symbols to the Son, in whom, as his expressed image, he is ever manifested externally, and the Spirit, by whom he is every where vitally and internally present, it must always be impossible, without conscious impiety and departure from the baptismal faith, to think of any soul or personality beside that of the Three Divine Persons, as constituting in any sense part of the Pleroma of the godhead. Whatever of this impiety has ever been found within the Church's pale, has either arisen from the heated imagination of individual mystics, whom spiritual arrogance may have tempted to soar to regions that Pagan devotees have constantly occupied, or from some infusion of gentile philosophy leading particular speculators astray."

Tripti, திருப்தி, satisfaction, an original property of man.

Tripudi, திருபடி, the three qualities, viz. 1. ஜ்ஞாநம், or அறிவு, knowledge or wisdom ; 2. ஜேயம், or அறிவப்படுபொருள், that which is known ; 3. ஜாதரு, or ஆத்மா, the soul.

Tritvam, திருத்தவம், Trinity, threeness. See *Trimurti*.

Udaya, உதயம், rising, ascending, creation.

Udhāna, உதானம், one of the five vital airs, that which rises up the throat and passes into the head.

Uma, உமையம், a name of Parvati.

Upadēsa, உபதேசம், doctrine, teaching.

- Upādhi**, உபாதி, virtuous reflection. A discriminating or distinguishing property, an attribute. Deception, disguise. In the Vedānta this is especially applied to certain natural forms or properties, considered as disguises of the Spirit.
- Upaniṣad**, உபநிஷத், a Treatise explaining in a mystical way the theological and argumentative portion of the Vedas. The Vedānta. It principally consists of 32 divisions. See *Rottler's Tamil Dicty.* I. 214, or according to some, there are 51.
- Upanaya**, உபநயம், the ceremony of investing a young Hindu of any of the three first classes with the sacred thread worn over the left shoulder.
- Uparādi**, உபரதி, the crushing of all desire of gratification, renunciation.
- Upātī**, உபதி, birth, production.
- Uttama**, உத்தமம், perfection, excellence, virtue. (Hebrew *tanam*.)
- Vaidika**, வைதிகம், conformity to the Vedas, spirituality, opposed to worldliness, a Vydecgum Bramin is one whose occupation is confined to Religious duties; in contradistinction to the Lowgeegum or secular Bramin.
- Vaikunta**, வைகுண்டம், the heaven of Vishnu.
- Vairākiam**, வைரகியம், zeal, freedom from passion, hence the term Byrager, a Religious devotee and mendicant.
- Vānapaatha**, வனாபாதம், a hermit, the closing stage of a Devotee's course, a Dweller in the Forest.
- Vandanam**, வந்தனம், obeisance, salutation, usually by touching the feet.
- Varuna**, வருணன், (the embracer, god of the air and heaven *εὐρανος*), the Hindu Neptune, who presides over the watery element, and the regent of the west.
- Vāsana**, வாசனம், வாசனம், the knowledge of any thing derived from memory, custom, habit, reflection,—the present consciousness of past perceptions.
- Vashista**, வாசிஷ்டன், a Rishi or sage of the first order; the *Nyasa Vashistam* in Tamil, is a storehouse of Vedantic learning.
- Varu**, வரூன், demi-gods, of which there are eight. See *Rottler's Tamil Dicty.* IV. 142.
- Vasudēva**, வாசுதேவன், the father of Krishna.
- Vaya**, வாயு, the god of wind. A name of Pavana.

Veda, வேதம் (from Véd, to know), knowledge, learning, science, whether sacred or profane: it is sometimes classed into fourteen divisions; or the four Vedas; the six *Angas*, or grammar, astronomy, &c.; the Puranas as the eleventh class; and the Mimamsa or theology, *Nyaya* or Logic, and Dharma or Law, as the remaining three.

Veda, the generic term for the sacred writings or scriptures of the Hindus, supposed] to have been revealed by Brahma, and after being preserved by tradition for a considerable period, have been arranged in the present form by Vyasa. The four principal Vedas are :

1. The *Rig Veda*, **ரிசு வேதம்**, chiefly relating to ritual worship.
2. The *Yajur* (*Yajus, Veda*), **யஜு வேதம்**, relating to ceremonies observed in sacrifices.
3. The *Sama Veda*, **சாம வேதம்**, containing odes or hymns which are usually chanted.
4. The *Atharva Veda*, **அதர்வ வேதம்**, containing mystical verses, or incantations, or magical formulæ; the least esteemed of the four.

The *Itihāsas* and *Puranas* are sometimes considered as a fifth veda.

The four *Upavedas* (**உபவேதம்**), are :

1. **அருத்தவேதம்**, comment on the Vedas.
2. **சாத்தருவவேதம்**, music
3. **புத்தருவவேதம்**, archery.
4. **பூயுருவவேதம்**, Physic.

The six *Vedangas*, are,

1. *Seksha*, enunciation.
2. *Kalpa*, [detail of ritual homage,] (ceremonies).
3. *Vyakarana*, grammar, philology.
4. *Chhandas*, prosody.
5. *Iyotish*, astronomy, astrology.
6. *Nirukti*, explanation of obscure words, and phrases in the Vedas.

The Vedas are the most ancient compositions, in Sanscrit; but too obscure to be generally understood. There are very few Brahmans who profess to read even parts of them. The real authors of the Vedas are the ancient Rishis, Vashesta and others. Their hymns collected, form the *Samhitas* of the Vedas each; Ve-

da consists of two parts, the *Mantras* and *Brakmanas*, ceremonies and precepts.

Professor Wilson says that, "Vyasa the arranger of the Vedas is said to have lived about 5000 years ago. It seems not improbable," he remarks, "that Vyasa or the school of which he is the reputed founder, flourished about 13 centuries before the Christian Era. The worship of the Vedas is with few exceptions *domestic*. The deities of the Vedas are three, viz., fire, air and sun. Upon this seems to have been grafted a loftier speculation, and the elements came to be regarded as types and emblems of divine power. It is by no means clear whether the authors of the Vedas possessed any clear ideas of the Divine Unity. Whether they entertained any belief in a Creator and Ruler of the Universe, certainly does not appear from any passage hitherto met with." (See *Ideva*.)

The same writer again remarks:—"The practical religion of the Hindus = by no means = concentrated and compact system, but a heterogeneous compound, made up of various and not unfrequently ~~incongruous~~ ingredients, and that to a few ancient fragments it has made large and unauthorized additions, most of which are of an exceedingly mischievous and disgraceful nature." (*Two Lectures*)

The *Vashishtha* and the *Tiruvaimozhi* are the Tamil Vedas of the Saivas and Vaishnavas respectively. The *Dravida Prabandam* is held in superior veneration by the Vaishnavas.

The two following verses are inserted, as being remarkable passages in the *Vashishtha*.

கடுவனவன் பெயர் அனலிதிகொடி தரு
மலைகளிலுங்கடத்தற் கொன்றோ,
தெடுவனவந்திறுப் வலிது
கடல்பகுதி முருவினை கோபேத்ததி,
கடுவனவன் விழுங்குதிது திறத்தரிது
புலன்முழுதுத் தோன் அமுலத்,
கடுமுலகிதன் பெனிலன் முலதாவில,
திறன் கடுவனவன் வேண்டி

This powerful devil of a deceitful heart, is fiercer than fire, more impassable than the (lofty) mountains, and harder than Adamant, sooner might the ocean be emptied, Mount Meru be rooted

up, and the burning flames be swallowed down, than the mind be restrained. It is the agent that operates through the senses. At its bidding this destructive world stands and vanishes. Therefore it is the mind that must be first subdued.

The universal experience of ■■■ mankind so powerfully described here, is an echo of the words of Scripture. "The heart is deceitful above all things, and desperately wicked." Jer. xvii. 9.

கருந்தெழு மான்மருள் டோடி
விடயமெனும் குழியில் விழக்காயமென்னு,
மருத்தவத்தி வெவ்வனமாய்க்கிடக்கான
வெழுந்நுமி வனராதிந்ருமி,
பெருத்ததுயரின்மை தவமெவ்வனவுன்
டவ்வனவும் பெருகாதிந்ரு,
மருத்திகருமெவ்வனமவ்வனவும்
வினாதெழுந்த மிகவாதிந்ருசெய்யும்.

As the (swift footed) deer like the bewildered mind, runs over the plain, and falls into the pit of the senses (*sensuality*); so in this body, compared to a barren soil, youthful lusts, like bright mirage rising, will continue to produce numberless evils. The (forbidden) pleasure of youth will increase in proportion as they are cherished; and (cherished) desires, will, in proportion to youthful lusts, grow rapidly and cause destruction.

The word of God admonishes the young and presents to them proper motives to remember their Creator, and to flee *youthful lusts*, and commands all men "to abstain from fleshly lusts which war against the soul." (1 Pet. ii. 11.)

Védānta, கோதாந்தம், "The theological part of the Vedas; considered collectively, it is contained in the many numerous passages or chapters of the Vedas termed *Upanishads*, which inculcate an abstract and speculative monotheistical worship, and these have been further explained and illustrated by later writers: the founder of the school is *Vyasa*, and subsequently *Sankaracharya*, is the most eminent teacher." *Sanskrit Dicty*.

Vedānta (literally the end or essence of the Vedas), is a refined system of philosophy, founded by *Vyasa* in the *Uttara Mimansa*, and reduced by himself to 500 stanzas, commented on by *Mādhavacharya*, *Sankaracharya*, and *Ramnujacharya* in the *Dvaita*, *Advaita*, and *Vishista Advaita* systems. The three ad-

The following is from the Mundaka Upanishad, one of the mystical sections of the fourth Veda, which may be considered as embodying the whole esoteric principle of the Brahminical faith.

శ్రీమోక్షాదైర్యముం బ్రహ్మవిద్యబ్రహ్మసహజం.

He who knows that Supreme Deity, is that Deity itself.

The Bhagavat Gita, Vishnu Purana, and Manu Institutes inculcate Vedantism. The உபநிசதம், சத்தம்பிரகாசனம், பஞ்சதாசம்பிரகாசனம், கைவல்யம், ஐத்யம்போதம், வாலுஷ்டம், are Tamil books, Vedantic works in print. Oolebrooke's essay's, Kennedy's strictures in the 28th Vol. of the Asiatic Journal, and Dr. Yates, article on the 4th Vol. of the Calcutta Review, throw some light upon it. Dr. Mill in his Pantheistic theory points out the German, Cabbalistic, and Indian Pantheism. They all agree in asserting, that God has no personal existence, that the visible world is all: it is the body of which God is the soul, in which he is immanent.

He is the impersonal Deity, the fast bound soul of nature. That the soul that firmly believes and embraces this doctrine of identity with the Supreme, seeks the realization of its blessedness at once ; *i. e.* deliverance from the illusory round of varied being, and absorption into the Supreme essence. By meditation of the one eternal and True, the vessel that now hold the soul as a separate individual is broken, and its ethereal fluid emerged in the ocean of pure spirit.

The Rev. K. M. Banerjee in his lecture on Vedantism justly remarks: "The truth is, almost any system of religious belief is better than Pantheism. Polytheism, however gross, sets up a number of rival gods; Pantheism does so indefinitely and without end. In the political world he that declares that every subject is a king, not only degrades, but actually reduces to nought, the dignity of the sovereign, and is guilty of more aggravated treason than he who sets up a limited number of pretenders. The case is analogous in religion. He that deifies every soul is guilty of a more atrocious sin against Heaven, than he who sets up a given number of gods."

ibhuti, अङ्ग, super-human power, ashes of cow dung, &c., with which Siva is said to have smeared his body, and thence used in imitation of him by his devotees.

Videha-mukti, விதேஹமுக்தி, complete deliverance.

Vijñāna, விஞ்ஞானம், discriminative wisdom.

Vikāra, விகாரம், change from a natural state.

Vikramāditya, விக்கிரமாதித்தன், a learned monarch and astronomer, whose capital, Ujjain was about his time overwhelmed by a violent convulsion of nature.

Vikriti, விகிதி, change, in the Sankhya philosophy, a generated effect, not producing any other effect, and so distinguished from Prakriti.

Vira-Bhadra, வீரபத்திரன், a son of Śiva, said to be also an Avatara of Śiva, destroyer of the sacrifice of Dakṣa.

Viraj-Virat, வீரஜ், "according to some accounts the same as *Para Brahm*, the primary cause, or an immediate progeny from Brahm; according to other accounts the same as *Parama Puruṣa*, or *Viṣṇu*; who after being formed, offered up himself in sacrifice. The whole of beings animate and inanimate, amounting to 8,400,000, considered to be contained in the mystic form of Viṣṇu, especially at the time of the *Pralaya*, or destruction of Visible beings and things, somewhat like the types of Aristotle." *Rottler's Tamil Dicty*. *Virat*, is the creator held forth or displayed in all creatures. The universal form. The material universe. Synonymous of Virat are விதவரன் சமஸ்தவபரிமாணம் வைகவரன். (See *Lecture xi. of the Bhagavat Gita*).

Vishaya, விஷயம், an object of sense, original cause.

விஷயபாகுதம், sensuality.

Viṣṇu, விஷ்ணு, the second of the Hindu triad. The preserver. During the period of temporary annihilation, he is supposed to sleep on the waters floating on the serpent *Śeṣha*. Brahmā is fabled to have sprung from a lotus, which originally grew from the navel of Viṣṇu; and the Ganges is said to spring from his foot, the different *Avatara* are considered as emanations of this deity, and in *Krishna*, he is supposed to have been really and wholly incarnate. Lakṣmī is his wife; and he is usually represented as a mild and benevolent deity."

Viṣṇu signifies *Protector*, a name found in the Vedas: The *wide striding*. "Viṣṇu is commonly derived from the root *Vis* to enter, entering into or pervading the universe. According to the *Matsya Purāṇa* the name alludes to his entering into the mundane egg; according to the *Padma P.* to his entering into or combining with Prakriti, as *Paruṣa* or spirit. In the *Mahabharata*

the word is derived from the root *Vi*, signifying motion, pervasion, production, radiance."—*Vishnu Purana*.

Bhagavan, Narayana, and Tirumál, are his common names. Though he is milder than the furious Siva, and not quite so indecent and gross as Brahma, yet he is the greatest rake ever described, as Krishna. His ten principal incarnations or Metamorphoses are :

1. *Matsya avatara*, மீனா, his metamorphosis into a fish in order to kill *Somukásura* who had stolen the Vedas, and hidden them in the sea ; and also to rescue the only pious man on earth (சத்தியவந்தன்) with his family from the general deluge, in an ark.

2. *Kúrma avatara*, கரீமட, his metamorphosis into a Tortoise, in order to support the mountain *Mandara*, when the milk sea was churned to produce *Aurita*, (nectar).

3. *Varáha avatara*, வரகட, his metamorphosis into a boar in order to kill *Hiranyaksha*, who had rolled up the earth = a mat, and to spread it out again.

4. *Narasimha avatara*, நரசிம்ஹ, his metamorphosis into a man-lion in order to kill *Hiranyakasiapa*, the younger brother of the former, who had set aside the worship of the gods. (In these four avatars, Vishnu had no mother)

5. *Vamana avatara*, வமனன், his incarnation in the shape of a Dwarf, in order to humble *Maha Bali*. The father of the dwarf was *Kasyapa*, and his mother *Diti*. He came to destroy a benevolent king by deceit, who by his austerities was obtaining so much merit, that the gods began to fear him. The dwarf asked for three steps of land, which when granted, were made to extend over the universe, and for the third there was no place but the king's head. Bali's life was then given as a *Dakshana*, with the gift of his all.

6. *Parasarama avatara*, பரசரீமன், in order to kill all the *Kshetriyas* who had humbled the Brahmins. His father was *Jamadagni*, and his mother *Renuka*.

7. *Ramachandra avatara*, இராமன், as the king of *Ayodhya*, son of *Dasarata* and *Kausalya*. This is the hero of the *Ramayana*, the husband of *Sita*, the conqueror of Ceylon, and the destroyer of *Ravana*.

8. *Balabhadra or Balarama avatara*, பாலபத்திரன், the half brother of Krishna, and son of *Vasudeva*, by two mothers *Devaki* and *Rohini*. (The Indian Hercules.)

9. *Krishna avatara*, கிருஷ்ணன். The son of *Vasudeva* and *Devaki* (Jayadeva the poet, places Buddha as the ninth avatara, and Krishna as the eighth).

10. *Kalki avatara*, கல்கி, this is future, when he will come on a white horse to restore pure religion, punish the impenitent, and bring back the golden age.

In addition to these ten avatara there are other fifteen inferior incarnations, for which, See *Rottler's Tamil Dicty.* III. 80.

Vaishnavism (வைஷ்ணவம்), is prevalent all over India.—*Jagannath* is a celebrated place of Pilgrimage.

பரஞ்சதிரம், and வைஷ்ணவம், are two books which relate the ritual ceremonies peculiar to the Vaishnavas: the last contains selections from the Vedas, the first is of the Tantrika class, and is said to be founded on instructions given by Vishnu to Brahma, during the five nights of the deluge, when the Vedas were submerged, in consequence of having been stolen by Somakasura.

The *Udambar*, is a plant sacred to Vishnu; his devotees are known by the trident mark on the forehead.

In offering the great *Soma* sacrifice, while the Saivas sacrifice a goat, and eat a portion of its flesh, the Vaishnavas offer up a *Udambar*, a goat made of flour, thereby making it more a typical or commemorative, than a real and substantial sacrifice.

Vishāmitra, விசாமித்ரன், one of the Rishis, and the Guru of Itanachandra. He was reduced by Rambha while engaged in austerities, at the instigation of Indra.

Vishvakarma, விசுவகர்மன், the architect of the universe, and the fabricator of arms to the gods, is the son of Brahma, and the Vulcan of the Hindus. He is also called the carpenter, and presides over the arts and trades.

Vivarta, விவர்த்தம், manifestation.

Vivartana, விவர்த்தனம், circumgiration, a rolling or going round a temple, &c., as a penance.

Viesha, விசேஷம், discrimination, a distinguishing reality from illusion.

Vishva-Deva, விசுவாதேவன், the personified gods of virtue, &c., as Love, Perseverance, Truth, Riches, and Time.

Visiva, விசுவம், all the world, the universe, the *κόσμος*, of the Greeks.

Vismarupa, விசுவரூபம், universal substance, that which exists in all forms.

Visvanara, விசுவனரன், the active principle dwelling on the collected sum of solid matter, or he who is conscious of self-existence.

Vrita, விருதம், a meritorious act of devotion, penance, fasting.

Vyakta, விபக்தம், visible substance.

Yāgam, யாகம், sacrifice, oblation, five are enumerated :—

1. **பிரமம்**, reading the Vedas, **வேதப் பிரமம்**.
2. **தேவயம்**, kindling a sacrifice, **ஐம்வயம்**.
3. **பூதம்**, presenting sacrificed food, **பவியம்**.
4. **பித்ரம்**, presenting water to the manes of the dead, **தந்திரம்**.

5. **மரணம்**, a gift given to beggars, **இரப்போர்க்கு உபகாரம்**.
See *Ellis Cural*, 120, 1371.

Yagna, யஜ்ஞம், sacrifice, offering, oblation.

Yajur, யசுர். See *Veda*.

Yama, யமன், the god of hell, and the regent of the south. (Dharmarajah) resembles both the Grecian Pluto, the king of hell, and Minos the judge of departed souls.

Yōga, யோகம், the term literally signifies "union," junction; in a spiritual sense, it denotes the union of the separated soul with the universal soul; and with some latitude of expression it comes to signify the means by which such union is effected. In the Bhagavat Gita it is variously applied, but ordinarily denotes the performance of religious ceremonies as a duty, and not for interested purposes. It is elsewhere defined "exemption from the contact of pain." It is rendered *devotion* by Winkins, and *devotio* by Schlegel.

It means speculation, religious and abstract meditation, contemplation. See it described in *Rottler's Tamil Dicty*. IV. 186, II. 52.

Yoga is the system of philosophy which treats of the union of the soul with Brahma, as taught by *Patanjali*.

Yōganidra, யோகநித்ரம், is the sleep of devotion, or abstraction, the active principle of illusion personified, and is also termed *Maya* and *Mahamaya*, and also *Avidya* or ignorance.

Yōni, யோனி, the place or element of birth, the womb.

Yuga, *युग*, an age, a period of time, as the *Kriti*, *Treta*, *Dwapara*, and *Kali*, *युग*, corresponding with the golden, silver, brazen, and iron ages. The following tabular view will show the Hindu method of computing time :—

Krita,	4800	years of the gods	$\times 360 = 1,728,000$	years of mortals.
Treta,	3600	"	$\times 360 = 1,296,000$	"
Dwapara,	2400	"	$\times 360 = 864,000$	"
Kali,	1200	"	$\times 360 = 432,000$	"

4,320,000 Maha Yuga
1000

4,320,000,000 Day of Brahma.
2

8,640,000,000 Day and night of
Brahma.
800

3,110,400,000,000
100

311,040,000,000,000 Age of Brahma.

51 years of Brahma have elapsed, and we are now (A. D. 1852) in the 4,953rd year of the iron age, 49 of Brahma's years are yet to come, when all matter will become spirit, and all be absorbed into the essence of Brahm, and after a million of ages Brahm will rise from his stupor and will again diversify himself.

APPENDIX.

AN ABSTRACT OF THE ANCIENT HISTORY OF INDIA.*

From Professor Wilson's Manual of History, &c.

1. The Hindus have never had any historical writings; all that is known of India is to be gathered from popular poems or the accounts of foreigners.

The chief Native authorities for past events are the Purānas, and the two great poems the Rāmāyana, and Mahābhārata; each of which is usually described as repeated by some person, as he had heard it repeated by another: thus the *Bhagavat Purāna* ■ recited to king Parikshit by Suka, as he had heard it told to the assembled sages by Suta. The Purānas are eighteen in number, and each should contain the genealogies of the ancient kings; but such genealogies are only found in three or four, as the Vishnu, Brahmauda, and

* India is only the Latin name; the Greeks called it Ἰνδία, or Ἰνδία, or Ἰνδία. It was derived from that of the river named in Sanscrit *Sindhu* (Indus): of which the Persians made *Hindu*; the Hebrews rejecting n, as usual, *Hodu*. (Esther 1-1), and the Ionian Greeks dropping the aspirate, Ἰνδός, and the people Ἰνδοί; *Hindusthan* (the land of the Hindus) is the Mahomedan name. The Sanscrit name of the country between the Himalaya and the Vindhya mountains is *Jambudwipa* or *Bharatakhanda*, and *Bharata Varsha*. This is the northern portion. The Southern division, extending from the Vindhya mountains to Cape Comorin (கொமோரின்) is called the *Dakshin* (Dakshina தகஷினம்). The holy land of Manu and the Puranas (புரண்களில்) lies between the Driahadwati and Saraswati rivers. In Hindu Geography 66 countries are enumerated. The principal ancient kingdoms were 18, viz. Maghada, மகதம்; Oude, அயோத்யா; Indra prastha, (the ancient Delhi) இந்திரபிரஸ்தம்; or குருகுலம்; Kanouga or Kannakubja, கன்னகபுத்தம்; Mathura, மதுரா; Andhra, ஆந்திரம்; Utkala, உத்தலம்; Karnata, கர்ணாடம்; Chola, சோழம்; Pānda, பாண்டியம்; Sora, சோரம்; Mahrashtra, மராட்டம்; Senkona, சேனகாணம்; Malwa, மலவம்; Guzerat, குஜராதம்; Punjab, பஞ்சாப; Cashmere, கசுமீரம்; Nepal, நேபாளம்; The Tamil country and language are called Dravida, திராவிடம்.

Bhagavat, and as they are all in the same words, it may be considered that they are but one account. There is one exception to the position that there are no original histories in India; in the 11th and 12th centuries some histories of Kashmir were written, which are known collectively by the name *Raja Tarangini*. India was invaded by Alexander the Great three centuries before Christ; and writers of his life and actions, particularly Arrian and Quintus Curtius, give an account of the countries he subdued. An ambassador, named Megasthenes was sent to the court of Chandragupta by Seleucus Nicator, about three centuries before Christ, some of whose observations have been preserved by the Greek Geographer, Strabo. The south of India was visited and described by Arrian in the second century A. C., and many Geographical notices, and names of people and places occur in Ptolemy and Pliny.

2. In ancient times, a small part of India only was occupied by Hindus; the greater portion was covered with forests, tenanted by Mlechhas, or people speaking a rude language.

The country of the Hindus was called *Brahmavarta* and *Aryavarta*, and was bounded by the rivers *Saraswati* and *Drishadwati*. Another statement describes it as bounded on the east and west by the ocean; but in both cases the northern and southern limits are the Himalayan and Vindhyan mountains. The country of the Hindus appears to have corresponded with the modern provinces of Lahore, Delhi, Agra, Oude, and Allahabad.

3. The country of the Hindus was at first divided between two principal families; called the families of the sun, and the moon. (சூரியவம்சம், சந்திரவம்சம்.)

These were both said to be descended from *Brahma* originally, through the patriarchs *Daksha* (தக்ச), and *Atri*, (அத்ரி); his sons *Vaimasmat* (the sun), had *Daksha* for his father; and *Soma*, the moon, sprung from *Atri*. In like manner, many of the Grecian kings were said to have descended from *Jupiter*; and the *Lucas*, or princes of *Loru*, pretended to be the progeny of the sun.

4. The first prince of the family of the sun was named *Ikshwaku*.* He had several sons, who established themselves in different places; but the direct line resided at *Ayodhya*, or *Oude*, in which *Ikshwaku* was succeeded by his grand son, named *Kakutstha*. (ககதஸ்தா)

5. The most celebrated prince of this family was *Rama*† the son of

* தக்சவம்சம். His advent is generally fixed by European chronologists, about 2000 or 2200 years B. C.

† The *Ra* of *Rama*, the 57 king that occupied the throne of *Ayodhya* is fixed by some about 961 and by others 1200 B. C. After *Rama*'s subjugation of the savage inhabitants of *Dandakaranya* (the forest between the *Godavari* and *Cape*

Damaratha, who was banished to the forests by his father for 14 years, and was accompanied there by his wife Sita, and his brother Lakshmana.

6. Sita having been carried off by Ravana king of Lanka or Ceylon, Rama, assisted by Sugriva and Hanuman, pursued him to his capital, took it, put him to death, and placed his brother Vihi-chana on the throne.

In the language of poetry, Ravana was a Giant with ten heads, and ~~Sugriva~~ and Hanuman were monkeyes; which means, perhaps, that they were a rude and barbarous people; the traditions of the south of India add, that upon Rama's victory, colonists came from Oude, and first cleared and tilled the ground and introduced the arts of civilized life. The great forest of Dandaka, in which these events took place, extended from near Allahabad to Cape Comorin.

The continental possessions of Ravana, the sovereign of Ceylon, appear to have been inhabited by a race farther advanced in the arts than the subjects of Rama, and this the poets ascribe to demoniacal power. Perhaps farther researches may show that the extreme south of India was occupied, in that early age, by emigrants who approached it by sea, and brought with them the arts of civilization, which were then unknown in the northern part of India. — *Marshman's History of India*.

7. Rama returned to Ayodhya, and ruled over it for many years. He was succeeded by his son Kusa, (कुशः;) many kings succeeded, but none of great celebrity.

8. Another 'son of Ikshwaku, Nimi' (निमि), founded the kingdom

Comorin), and the conquest of Lanka, various individuals from the north, it is said, attracted southwards by the performance of pilgrimage to the scenes of Rama's triumphs, were tempted, by the unoccupied state of the country, to settle themselves and their families upon the undisputed territory. They accordingly cleared and cultivated different tracts, and thus laid the foundation of future principalities. To such circumstances the Pandya kingdom owed its rise. An adventurer, named Pandya, of the Velalar, or agricultural tribe, first established himself in that portion of the south to which his name was afterwards assigned. From some accounts, Kula Sekhara is specified as the first king of Madura. The foundation of Madura is placed about five or six centuries B. C., when the Pandya capital was transferred from the south, (viz. from *Kalasekhara palanam* and *Kalayanapuram*;) we learn from Munu that the *Dravidas* were plagued with the impure or outcast tribes; and even in the Mahabharat, the people of the south appear to be considered as scarcely Hindus.

The Hindu Chronology, like the Hindu Geography, is equally extravagant and absurd. The date given to the *Kaliyuga* agrees generally with the authentic dates of other nations subsequent to the flood, and the calculation of this period of Hindu Chronology may be assumed to be nearly correct. Into this period must be brought all those events which are placed in the preceding Yugas.

of Mithila. In this family Janaka (சனகர்), was born, the father of Sita the wife of Rama.

9. The first prince of the lunar dynasty was Pururavas (புரூரவ), the son of Budha, the son of the moon. His capital was Pratishtana, at the confluence of the Ganges and Jumna. This prince is said to have discovered the art of kindling fire.

Budha was an emigrant from Indo Scythia, the cradle of the Hindus. His family expanded into 56 branches, and filled nearly the whole of northern India.

10. The eldest son of Pururavas, named Ayu (அயு), succeeded him.

11. He had two sons, Nahusha (நகுஷ), who succeeded him, and Kshetravridha, who established a separate principality at Kasi, or Benares.

12. Nahusha's successor was Yoyati, who had five sons, Yadu, Turvasu, Druhya, Anu, and Puru. Being displeased with his elder sons, the king nominated Puru (புரூரவ or புலஸ்திப), the youngest, his successor.

Some accounts say, that he made Puru paramount over the other princes, who shared the paternal kingdom amongst them, Turvasu having the south, Druhya the north, Yadu the west, and Anu the east. Amongst the descendants of Turvasu, are named Pandya, Karalas, and Chola, or the princes who founded the states so denominated, in the south of India.

One of the descendants of Druhya was Gandhar, from whom the province now called Candahar was so named; amongst the posterity of Anu, are princes called Anga, Banga, Madra, Kalinga, and Pundra, or in other words, the princes who established themselves from the south of the province of Behar, to the upper part of the Coromandel coast. It appears, therefore, that the descendants of Yoyati were the persons who colonized the greater part of southern and western India, and introduced civilization amongst the barbarous inhabitants.

13. Puru continued to reside at Pratishtana, and was the ancestor of a number of celebrated princes, amongst whom Bharata, the son of Dushyanta, exercised extensive power, so that India is sometimes called after his name Bharata Varsha, the country of Bharata.*

* Bharata, in the Vishnu Purana (p. 163) is represented as the son of Rishabh. "The country was termed Bharata from the time that it was relinquished to Bharata by his father, on his retiring to the woods." The Matsya and Vayu Puranas derive the name Bharata Varsha, from the Manu called Bharata or the savior, one who rears or cherishes progeny. However it is told that Bharata reigned one thousand years, and his death was transformed into a deer!

14. About 90 descents from Puru, Hasti removed the capital further north, on the banks of the Ganges. The city was called after him, Hastinapur.

15. Four descents after Hasti, the sovereign of Hastinapur, was Kuru, कुरु, after whom the country to the north west was called Kurukshetra, which name it still retains.

This retrocession of the principal branch of the lunar family towards the north, may have been caused by the extension of the power of the houses of Oude, under Rama and his descendants.

16. From Kuru, the 13th in descent, was Santanu, (सन्तनु), who had three sons, Bhishma, Chitrangada, and Vichitravirya.

17. Bhishma voluntarily resigned his claims to the throne, in favour of his younger brother; Chitrangada was killed in battle whilst young, and Vichitravirya was made king.

18. This prince dying without offspring was succeeded by Bhishma as regent, until the maturity of Pandu, and Dhritarashtra, who were begotten on the widow of Vichitravirya, by his half brother Vyasa (व्यास).

Amongst the ancient Hindus, as amongst the Hebrews, it was lawful for one brother to beget issue for another, upon his dying childless.

Vyasa was the son of Parasara, by Satyawati, before her marriage to Santanu. He is celebrated for having collected the Hymns and prayers that constitute the sacred books of the Hindus, the Vedas, and to have arranged them under their present divisions. He also established a school in which they were taught. The immediate disciples of Vyasa were Paila, Vaisambayana, Jaimini and Sumanta, who became severally the teachers of the Rik, Yagur, Sama and Atharvan Vedas. These teachers and their followers again subdivided the Vedas; the study of which branched out into various schools, thence called Sakhas, and the Brahmans became distinguished into classes, according to the Sakha, or branch which they adopted. At present the Vedas are very little studied. They are written in a Sanscrit which differs very much from that of the other classical works, and which is no longer understood by the Pundits. To Vyasa is also ascribed the original narration of Mahabharat, which was afterwards repeated by his pupil Lomaharsha, whilst another of his scholars, Suka was trained by him in the knowledge of the Puranas, intending probably thereby, the system of cosmogony, chronology, history, and philosophy, which they contain, as several of the Puranas are ascribed to other authors, as the Vishnu Purana, for instance, to Parasara, and some of them, as for example, the Brahma Vaivertta, are, unquestionably modern compilations.

19. Pandu, after attaining manhood, retired to the Himalaya mountains with his wives Pritha and (Kunti) Madri, and died

there ; leaving five sons, Yudhishthira, Bhima, Arjuna, Nakula and Sahadeva.

These, in poetical language, are said to have been the sons of gods ; Yudhishthira being the son of Dharma or justice, Bhima of Vayu, or the wind ; Arjuna of Indra or the firmament ; and the other two, who were twins, of the Aswinikumaras, the twin physicians of the gods. The five brethren were all famous for valor, but particularly Arjuna, who was the friend of Krishna. Yudhishthira, was also remarkable for truth, and equity ; and Bhima or Bhimasena, for strength.

20. Dhritarashtra, who remained in possession of the kingdom, had a hundred sons, of whom Duryodham was the eldest.

21. The sons of Pandu were at first looked upon as impostors, but a strong party being in their favour, a separate principality was assigned to them, and a city built by them on the banks of the Jumna, which was named Indraprastha. It was on or near the site of Delhi.*

22. Frequent dissensions occurred between the princes of Hastinapur and Indraprastha, until the quarrel was decided in a great battle at Kurukshetra, in which Duryodham, and his brothers were all slain, and the undivided kingdom became the possession of the Pandavas.

A great number of the princes of India took part in this war ; and the enumeration shows that the country was parcelled out into many states of small extent, as might be supposed, from finding the upper part of the Douab divided between the two principals. The distance from Hastinapur on the Ganges, to Indraprastha on the Jumna was not more than sixty miles. The chief ally of the Pandavas was Krishna, who having been driven from Mathura, the seat of his family, had founded a new city, Dwaraka in Guzerat ; on the side of the Kauravas or descendants of Kuru, the principal leaders were Bhishma their uncle ; Drona, a Brahman, but a great warrior ; Salya king of Madra ; and Kerna king of Anga, half brother of the Pandava princes, being the son of their mother Pritha by the sun, before her marriage to Pandu. These took the command in turn, until each was killed. The battle lasted eighteen days, and is related with all the circumstances connected with it, at great length, in the Mahabharat.

* This city soon began to rival the other metropolis, Hastinapur in splendor ; Yudhishthira daily increased in strength, and in the pride of his heart, and determined to celebrate the *Asvamedha*, the sacrifice of the horse, a *Vedic rite*, never performed but by the most powerful sovereign in India. This sacrifice, which implied the possession of paramount authority, roused the jealousy of *Jarasandha*, the great king of Maghada, and was the cause of a war between them, when Jarasandha was slain.

Yudhishtira (யுதிஸ்திர) and his brethren, after sometimes, resigned their power, and retired to the Himalaya, where they died. *

24. They were succeeded by Parikshit (பரிசுத்த), the grandson of Arjuna, who lost his life by the bite of a snake.

25. Janamajaya, his son, succeeded (சனமஜய). †

■ was to this prince that the Mahabharat was related. †

26. The third from him, Nichakra, was compelled by an inundation of the Ganges, which destroyed Hastinapur, to remove the capital to Kausambhi.

27. The direct line of Puru terminated with Kahemaka, the 22nd prince from Nichakra.

28. Yadu, the eldest son of Yaiyati, had two sons, Salasrajit, and Kroshtiri. The descendants of the first were not remarkable, but those of the latter divided into various branches, the chief of which sprung from Bhajamana, Andhaka, and Vrishni.

29. One of the princes of the first branch was Sura, the father of Vasudeva and of Pittha; the latter was married to Pandu.

30. Vasudeva was married to Devaki, the daughter of Devaka a prince of the Andhaka branch, and by her had Krishna.

31. The brother of Devaka was Ugrasena, the father of Kansa, who was killed by Krishna.

The enmity between Kansa and Krishna arose from the usurpation of the principality of Mathura by Ugrasena, after Sura's death, to the prejudice of Vasudeva, the next in succession. It was foretold to Kansa that he should be killed by one of Vasudeva's children, and he had them all put to death as soon as born. Krishna the eighth was carried away privately, and brought up amongst the cowherds of Gokula, not very far from Mathura, on the other bank of the Jumna: when he arrived at maturity, he murdered his kinsman and recovered the principality.

32. Krishna governed Mathura but a short time; being attacked

* "Yudhishtira (after the death of Krishna) determined no longer to remain in India, and with Baladeva, passed by Sindh up to the Himalaya mountains, where the Hindu historians, having sight of them, affirm that they ascended into heaven. But there is greater reason to suppose that they crossed Zabulistan into Indo-Scythia, the cradle of their family, and founded some one of the Dynasties, which, in subsequent ages, poured itself down again on the plains of India."—*Marshman*.

† The writer was Vyasa, confounded perhaps ignorantly, or perhaps by way of flattery, with the royal Vyasa who arranged the Vedas. From the Yavans, Greeks, being mentioned in it, it is supposed by some to have been written after the invasion of India by Alexander the Great.

writers, to whom Chandragupta was known as Sandroceptos. He was the friend and ally of Seleucus nicator, who succeeded Alexander the Great as king of Persia, and extended his authority to India. He married the daughter of Seleucus, and engaged to furnish him annually with 50 Elephants. An ambassador from Seleucus, named Megasthenes, resided for some time at Palibothra, the capital of Chandragupta, which was situated near the confluence of the Sonu and the Ganges, not far from the site of the modern Patna. By the Hindus it was called Pataliputra, or Kuxumspur, and, according to Megasthenes, was more like a vast encampment than a city. Chandragupta died 292 years before Christ.

About 40 years before this, the north west of India was invaded by the Grecian prince, Alexander. Several of the chiefs of the Punjab acknowledged his supremacy, as the king of Abhisara, or Cashmir, whom the Greeks call Abisares; and the prince of Takhasila, between the Vitastha or Behut, and the Indus, who is called Taxiles by the Greeks. On the east bank of the Hydaspes (Behut) he encountered and defeated Porus, a prince, perhaps, of the Puru family. He then advanced to the Hyphasis (Bayah) or possibly to the Sutlej, when his soldiers refused to march further from home. He was obliged therefore to return, marching along the Indus, whilst his flotilla under Nearchus, went down that river. The army crossed the desert to Persia; the fleet went thither by sea.*

After the retreat of Alexander, an independent kingdom was founded by the Greeks, in Bactria (modern Balkh), the princes of which governed the greater part of the Punjab; they also established themselves along the Indus, and in Cutch and Guzerat.

When the Bactrian kingdom had subsisted 130 years, it was overturned by the Sakas, Scythians or Tartars, who also subdued western India, and were governing the country about the mouth of the Indus, as late as the first century of the Christian era.

41. The descendants of Chandragupta were called Mawiyas. They were ten in number, and reigned 137 years, or till B. C. 155.

42. Ten princes, called Sungas, next reigned till B. C. 43; the first of whom was Pushpamitra, who obtained the throne by the murder of his predecessor.

The deposition and assassination of the sovereigns of Magadha by their ministers and servants, became now frequent, and the principality consequently declined, although lists of its princes, extending to A. D. 458 are given, ending with Puloman.

43. At this time the principal kingdom in India was that of Avanti, or Ougein, owing to the celebrity of Vikramāditya.

* The Greeks are called *Faranes* (Ionians in Hindu books).

This prince was a great patron of learned men; nine of whom, at his court, are called the nine gems,* and are said to have been Dhanyantari, Keshapamka, Amerasinha, Sanku, Vetalabhatta, Ghatakarpura, Kalidasa, Varahamihira, and Vararuchi. But he seems to have rendered a more important service to India, by arresting the conquests of the Sakas or Scythians, whence he is called the Sakari, or foe of the Sakas. As already observed, the Samvat era dates from Vikramaditya, 56 years B. C.

44. The celebrity of Avanti ceased with Vikramaditya and the next prince of any note is Salivahana, king of Pratishthana in the Dekhan.

Little of him, beyond his name, is known, except that the Saka era counts from him, beginning 76 years after Christ.

45. From this time India was broken up into a vast number of small principalities, distracted both by political and religious feuds; until its invasion by Mahmoud Sultan, of Ghizni, in the 10th century after Christ.†

Although Vikramaditya prevented the Sakas from effecting collectively, the subjugation of India, it appears probable that they gradually spread themselves through upper India, in the first centuries after Christ, in distinct bands or clans, being the ancestors of the numerous tribes of Rajputs from Oude to Marwar. Above a hundred of these are now to be traced; but the early tradi-

* Not long after this period, in the early ages of Christianity, in the reign of Vamsa Sekhara Pandian and his son, literature flourished in the south. A College was founded at Madura for the cultivation of the Tamil language. The professors were forty-eight in number, called the *Sangattar*, or assembly. The chief of these were Narakira, Bana, and Kupila. Agastya Muni is said to have expounded and propagated the primitive institutes of the Tamil language: whether this Agastya is the same individual spoken of in the Ramayana, who migrated to the South to diffuse the worship of Siva, or a different individual it is hard to determine. The Madura College, after honouring the *Kural*, the production of Tiruvalluvar, a parish priest, was broken up; all the professors having drowned themselves, unable to survive the disgrace. This is said to have taken place about the ninth century. The most classical Tamil writings are ascribed to this period; and the principal authors were Jains.

† The History of India is divided into three portions, the Hindu, the Mahomedan and the Christian. The period of Hindu History sketches from those remote ages which are beyond the limits of authentic history, to the era when the Mahomedans appeared on the banks of the Indus, eight centuries ago, and began the conquest of the country. The Mahomedan period extends from the first conquests of Mahomed, to the battle of Plassey A. D. 1757, which laid the foundation of the British Empire in the East; the third, or Christian period, begins with the victory of Plassey, and comes down to the present time.

tions distinguish the principal as thirty-six, derived from four primitive races; the Parihara, Pramara, Chalukya, and Chouhan, who were fabled to have sprung from four warriors conjured into existence by the sage Vasishtha, from a sacrificial fire he had kindled on mount Abu.

The Chalukyas established themselves in Guzerat, where their capital was Anbilla or Patan; and they ruled there till the Mohammedan invasion. The Parihara branch was settled in Malwar. The Pramaras established themselves in western Malwa. Bhoja, king of Dhar, in the 66th century, a distinguished patron of learned men belonged to this tribe. The Chouhans came more east; and the last Hindu king of Delhi, Prithwairaj, was of their clan. Of the many Rajput tribes, there are several of celebrity not included in the above, and for them other descents have been imagined. Thus the Gruhilote princes of Mewar, or Oudypur, are said to have sprung from Lava, the son of Rama, one of whose descendants, Kanaksen, migrated from Loh-kote in the north of India to Saurashtra A. D. 145. The Jats of Jesselmer, and Jharejas of Cutch, claim to be the remains of the Yadava family. The Kachwabal princes of Jodhpur call themselves the progeny of Kusa, the other son of Rama; and the Rahtores, who were kings of Kanuj at the time of the Mohammedan invasion, and for some centuries before it, are referred by the bards of western India to Hiranya Kasipu, a demon, as their progenitor. These traditions will be differently estimated by different writers; but they concur with the warlike character, the martial habits, and many of the social observances of the Rajput tribes, to establish their external and northern origin.

The whole course of the political history of ancient India, shows it to have been a country divided amongst numerous petty Rajas, constantly at variance with one another, and incapable of securing their subjects from the inroads of their neighbours, or the invasions of foreign enemies.

The early religion of the Hindus, as represented in the Vedas, seems to have been little more than the adoration of fire and the elements. The attributes of a Supreme being, as creator, preserver, and destroyer, were afterwards personified, and worshipped as the deities, Brahma, Vishnu, and Siva. Philosophical notions of matter and spirit were next embodied, and celebrated individuals, like the demigods of Greece, added to the Pantheon; other modifications, some as recent as four or five centuries, were subsequently introduced.

In literature, the Hindus early bestowed great attention upon Philology; and the Sanscrit language is exceedingly copious and complex. It is also very remarkably connected in grammatical structure with Greek and Latin. They likewise devoted their attention to Metaphysical philosophy, from very remote periods.

Some of their astronomy appears to be ancient, but no observations of the heavenly bodies, at a remote date, have been preserved. Their earliest and best poetry, dates only from the era of Vikramaditya, and much of it is considerably subsequent to the Christian era.

The division of the Hindus into castes is a peculiarity in their social condition, which early attracted notice; but such an arrangement was not uncommon in antiquity, and it prevailed in Persia and Egypt. In those countries

it gradually ceased; but in India it has been carried far beyond the extent contemplated in the original system.

The original distinction was into Brahman, religious teacher; Kshatrya, warrior; Vaishya, agriculturist and trader; and Sudra, servile: but from the intermixture of these and their descendants, arose numerous other tribes or castes, of which the Hindus now chiefly consist; the Brahman being the only one of the four original divisions remaining.

The following is from Professor Wilson's Preface to the Vishnu Purana.

Deducting however from the larger number of princes a considerable proportion, there is nothing to shock probability in supposing that the Hindu dynasties, and their ramifications were spread through an interval of about twelve centuries anterior to the war of the Mahabharata; and, conjecturing that event to have happened about fourteen centuries before Christianity, thus trying the commencement of the regal dynasties of India to about two thousand six hundred years before that date. This may or may not be too remote; but it is sufficient, in a subject where precision is impossible, to be satisfied with the general impression, that in the dynasties of kings detailed in the Puranas we have a record which, although it cannot fail to have suffered detriment from age, and may have been injured by careless or injudicious compilation, preserves an account, not wholly undeserving of confidence, of the establishment and succession of regular monarchies amongst the Hindus, from as early an era, and for as continuous a duration, as any in the credible annals of mankind.

The circumstances that are told of the first princes have evident relation to the colonization of India, and the gradual extension of the authority of new races over an uninhabited or uncivilized region. It is commonly admitted that the Brahminical religion and civilization were brought into India from without. Certainly there are tribes on the borders, and in the heart of the country, who are still not Hindus; and passages in the Ramayana, and Mahabharata, and Mannu, and the uniform traditions of the people themselves, point to a period when Bengal, Orissa, and the whole of the Dekhan, were inhabited by degraded or outcaste, that is, by barbarous, tribes. The traditions of the Puranas confirm these views, but they lend no assistance to the determination of the

* However incompatible with the ordinary computation of the period that is supposed to have elapsed between the flood and the birth of Christ, this falls sufficiently within the larger limits which are now assigned upon the best authorities to that period. As observed by Mr. Milman in his note on the annotation of Gibbon (II. 301.) which refers to this subject; "Most of the more learned modern English Protestants, as Dr. Hales, Mr. Faber, Dr. Russell, as well as the continental writers, adopt the larger Chronology." To these may be added the opinion of Dr. Mill, who, for reasons which he has fully detailed, identifies the commencement of the Kali age of the Hindus, B. C. 3102, with the era of the deluge. Christa Sangata, Introduction, Supplementary note."

question whence the Hindus came, whether from a central Asiatic nation, as Sir William Jones supposed, or from the Caucasian mountains, the plains of Babylonia, or the borders of the Caspian, as conjectured by Klaproth, Vans Kennedy, and Schlegel. The affinities of the Sanscrit language prove a common origin of the now widely scattered nations, amongst whose dialects they are traceable, and render it unquestionable that they must all have spread abroad from some central spot in that part of the globe first inhabited by mankind, according to the inspired record. Whether any indication of such an event be discoverable in the Vedas, remains to be determined; but it would have been obviously incompatible with the Pauranik system to have referred the origin of Indian princes and principalities to other than native sources. We need not therefore expect from them any information as to the foreign derivation of the Hindus.

We have, then, wholly insufficient means for arriving at any information concerning the ante Indian period of Hindu history, beyond the general conception derivable from the actual presence of barbarous and apparently aboriginal tribes, from the admitted progressive extension of Hinduism into parts of India where it did not prevail when the code of Manu was compiled—from the general use of dialects in India, more or less copious, which are different from Sanscrit—and from the affinities of that language with forms of speech current in the western world—that a people who spoke Sanscrit, and followed the religion of the Vedas, came into India, in some very distant age, from lands west of the Indus. Whether the date and circumstances of their immigration will ever be ascertained is extremely doubtful, but it is not difficult to form a plausible outline of their early site and progressive colonization.

The earliest seat of the Hindus within the confines of Hindusthan was undoubtedly the eastern confines of the Punjab. The holy land of Manu and the Puranas lies between the Drishadvati and Saraswati rivers, the Caggar and Sarsooty of our barbarous maps. Various adventures of the first princes and most famous sages occur in this vicinity; and the Asramas or religious domiciles of several of the latter are placed on the banks of the Saraswati. According to some authorities, it was the abode of Vyasa, the compiler of the Vedas and Puranas; and agreeably to another, when on one occasion the Vedas had fallen into disuse, and been forgotten, the Brahmans were again instructed in them by Saraswata, the son of Saraswati. One of the most distinguished of the tribes of the Brahmans is known as the Saraswata; and the same word is employed by Mr. Colebrooke to denote that modification of Sanscrit which is termed generally Prakrit, and which in this case he supposes to have been the language of "the Sarastata nation, which occupied the banks of the river Saraswati." The river itself receives its appellation from Saraswati, the goddess of learning, under whose auspices, the sacred literature of the Hindus assumed shape and authority. These indications render it certain that whatever seeds were imported from without, it was in the country adjacent to the Saraswati river that they were first planted, and cultivated and reared in Hindusthan.

The tract of land thus assigned for the first establishment of Hinduism in India is of very circumscribed extent, and could not have been the site of any

numerous tribe or nation. The traditions that evidence the early settlement of the Hindus in this quarter, ascribe to the settlers more of a philosophical and religious, than of a secular character, and combine with the very narrow bounds of the holy land to render it possible that the earliest emigrants were the members, not of a political, so much as of a religious community; that they were a colony of priests, not in the restricted sense in which we use the term, but in that in which it still applies in India, to an *Agrahara*, a village or hamlet of Brahmana, who, although married, and having families, and engaging in tillage, in domestic duties, and in the conduct of secular interests affecting the community, are still supposed to devote their principal attention to sacred study and religious offices. A society of this description with its artificers and servants, and perhaps with a body of martial followers, might have found a home in the *Brahma-varita* of Manu, the land which thence was entitled the holy, or more literally 'the Brahman region;' and may have communicated to the rude, uncivilized, unlettered aborigines the rudiments of social organization, literature, and religion; partly, in all probability, brought along with them, and partly devised and fashioned by degrees for the growing necessities of new conditions of society. Those with whom this civilization commenced would have had ample inducements to prosecute their successful work, and in the course of time the improvement which germinated on the banks of the Saraswati was extended beyond the borders of the Jumna and the Ganges.

We have no satisfactory intimation of the stages by which the political organization of the people of upper India traversed the space between the Saraswati, and the more easterly region, where it seems to have taken a concentrated form, and whence it diverged in various directions, throughout Hindustan. The Manu of the present period, *Vaivaswata*, the son of the sun, is regarded as the founder of Ayodhya; and that city continued to be the Capital of the most celebrated branch of his descendants, the posterity of *Ikswakū*. The *Vishnu Purana* evidently intends to describe the radiation of conquest, or colonization from this spot, in the accounts it gives of the dispersion of *Vaivaswata's* posterity. and although it is difficult to understand what could have led early settlers in India to such a site, it is not inconveniently situated as a commanding position, whence emigrations might proceed to the east, the west, and the south. This seems to have happened; a branch from the house of *Ikswakū* spread into Tirhut, constituting the *Maithila* kings; and the posterity of another of *Vaivaswata's* sons reigned at *Vaisali* in southern Tirhut or *Saran*.

The most adventurous emigrations, however, took place through the lunar dynasty, which, as observed above, originates from the solar, making in fact but one race and source for the whole. Leaving out of consideration the legend of *Sudyumna's* double transformation, the first prince of *Pratishthana*, a city south from Ayodhya, was one of *Vaivaswata's* children, equally with *Ikswakū*. The sons of *Pururavas*, the second of this branch, extended, by themselves or their posterity, in every direction: to the east to *Kasi*, *Magadha*, *Benares*, and *Varanasi*; southwards to the *Vindhya* hills, and across them to *Vidarbha* or *Berar*;